

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

NO. 2477.  
NO. 217, NEW SERIES.]

LONDON, SATURDAY, DECEMBER 14, 1889.

[ONE PENNY.

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It is requested that all matter, advertisements, and notices for the issue of the 28th inst. be sent to the office by Tuesday, 24th.

## TOPICS AND EVENTS.

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So far as we are able to understand the accounts to hand the revolution in Brazil owed its origin to the Emperor’s zeal for the emancipation of the slaves. His truly Christian endeavours to rid his country of the curse which this detestable system entails upon those who are in any way subject to its influence have been in advance of his people. The reform was unwelcome to a large number of those whose pecuniary interests were affected by the change, and these have made common cause with those who were Republicans in principle, hence the result. However deep our sympathy may be with the latter, we can have nothing but respect for the exiled monarch, and condemnation for those who have turned upon him for such a cause. Slavery is so abominable, so inhuman, so revolting in its main characteristics, that the strongest opponents of the monarchical principle must regard with disfavour and suspicion any movement which has for its basis the upholding of such a system.

DR. R. W. DALE, of Birmingham, preaching a centenary sermon at Bath, recently, reminded his hearers that fifty years ago there had been a great outcry on the part of the representatives of the “Old Evangelicalism” against the young men who were charged with the introduction of something new. Dr. Dale denies that there was then or is now sufficient ground for the allegation that any real departure has been made from the faith once delivered to the saints; but he frankly admits the changes that have come over what he calls the  *ethos*  of Evangelicalism. This  *ethos*  was of old characterised by a supreme care for individual souls, by a disregard of great social movements, and by a less conspicuous regard for truth for its own sake than he finds among the representatives of the new school. Among doctrinal developments he emphasises the tendency to insist less on the death of Christ and more on the Incarnation as the essential part of the Divine scheme for uniting men with God, and to regard life on earth rather as a discipline than as a probation upon which everlasting destinies depend. On these and similar points he speaks cautiously; but nothing can exceed the frankness of the following words, which may be commended to all devout readers of the Bible.

“THE gentle—the violent—pressure,” says Dr. Dale, “which used to be put on reluctant texts by theologians and preachers of all creeds to make them say the right thing or to prevent them from saying the wrong, was as bad as the gentle or violent pressure put on obstinate heretics by the Inquisition with precisely the same object. There should be a conscience in the study as well as in the counting-house. To attempt by skilful manipulation to get a better meaning out of a

text than it contains is as fraudulent a proceeding as to attempt by skilful manipulation to get a better meaning out of a cheque than it contains. The text—as a devout soul might say—is more precious when you have put a great Christian truth into it than it was in its natural and original state. No doubt. And a cheque for £10 is more precious when you have added a couple of noughts to the ten and made it a thousand. But the two proceedings are very much of the same character.”

THE strike of the gas-stokers and the sympathetic strike of the coal-porters are formidable matters. Quite recently the action of the South Metropolitan Gas Company in granting their employés an eight-hours day and a share in the profits was held up by the advocates of a general eight-hours day as an example to be followed by other large employers of labour. Now it appears that the men or their leaders consider that the conditions entitling them to the bonus are calculated to destroy their freedom, or rather their power to enforce their own conditions. They have looked their gift-horse in the mouth, and it is not so good as it first seemed to be. Neither of the parties to the dispute seems to us to be free from blame; but it is one which ought to be capable of solution by arbitration. Anyhow, it is a most serious thing that the property and the lives of some millions of people should be at the mercy of monopolists like the gas companies on the one hand, or of their employés on the other. In Manchester, where the supply of gas is in the hands of the Municipality, the strike of gas-stokers was of very short-lived duration. This fact, and the peril which the present struggle in South London involves, should strengthen the case of those who demand that the London County Council should have the gas supply of the metropolis under its control.

ONE of the most distressing and discouraging things about these labour struggles is the attitude of bitter distrust with which the men regard any offer on the part of the masters to improve their condition. They seem to think that only that is good which is wrung from the employers. How far there is, or has been in the past, a justification for this attitude, we do not now pause to consider. We merely note it as a deplorable condition of affairs, and one which those who approach the matter from its ethical or religious side should strive to overcome. On the other hand, there is evidence that concessions to the men have more often been made in consequence of fear than of good will. It is no part of the pulpit to take a direct part on either side in these struggles, but if it can bring about a better feeling on the part of both employers and employed it will have done a work which will be far more beneficial than anything that has been yet demanded of it. At any rate, it can and should do much in softening the asperities which arise on both sides.

IN a sermon on “Inspiration,” preached by the Rev. Dr. Momerie at the Foundling, occurs the following story, which may be new to some readers. We believe it is substantially true :—“When Dr. William Smith was bringing out his Biblical Dictionary, being a prudent editor, and understanding the taste of the public extremely well, he determined that the articles should contain as much science as was compatible with orthodoxy, and no more. The one on the Deluge was to be written by a man whom the doctor considered safe; but when it was finished it turned out to be quite heterodox. There was no time to procure another; so in that volume of the dictionary, when we look for Deluge, we only discover ‘see Flood.’ This gave time for a fresh writer to be found; but when his article was returned it was worse than the first. It was not allowed to appear. Dr. Smith simply wrote, ‘Flood, see Noah.’ How he managed with this article I do not know. But probably by that time the public would stand a little more science.”

AN English correspondent of *Unity* (Chicago) writes thus of the recent meeting of the Provincial Assembly in London :—“Last week



the first outcome of Dr. Martineau's extremely impracticable scheme of organisation was inaugurated in London. It is called a 'Provincial Assembly for London and the South-Eastern Counties,' and it consists of ministers and congregations, a list of which is given, and which may be added to from time to time in London and the adjacent counties. It is certainly an outcome of Dr. Martineau's proposals, inasmuch as it would never have seen the light but for them; but it differs very considerably from them. Impracticable as they were at least they aimed at something practical; but this scheme involves nothing more serious than an annual meeting, a presidential address, and a social meal. This is not a great result from the combined deliberations of our best men, and in so far as it is calculated to withdraw support from the British and Foreign Unitarian Association the new organisation is a mischievous mistake. It is, too, an anachronism, for the promoters have gone back for their model to a similar association established at the beginning of the last century. That has a certain historical prestige which makes up for much of its antiquated methods. This is something like the imitations of antiquity which are rather fashionable in some quarters. Its promoters seem to have failed altogether to recognise the real wants of our Churches, and to have produced a society which is to do as little as it possibly can." These strictures, added to the comments made by Mr. Eiloart and Mr. Jesse Fagg, of whom the former at least writes as representing a congregation, will sufficiently inform the leaders of this movement as to the complaints which are made in some quarters.

THE effort now being made by "Dr." Barnardo and some of his friends to stir up Protestant bigotry on his behalf is not calculated to enhance the goodwill of thoughtful and law-abiding people. However good his intentions may have been, they do not excuse his evident neglect of duty in handing a child over to a stranger. We have no great sympathy for "the sorrowing parent," and it is very possible that the interests of the child may have been better served by what has taken place than if he had been allowed to remain in this country. But that must not blind us to the gross want of prudence displayed by Mr. Barnardo. It unfortunately too often happens that the success which attends the wiser efforts of philanthropists blinds them to the mischief of their mistakes. It is quite erroneous to imagine that the lack of principle involved in the idea that "the end justifies the means" is solely confined to the Jesuits. There are a good many men and women of the Barnardo type who make it a ruling principle in their dealings; but they must not complain if now and then their practice brings them into conflict with the law.

## SPECIAL ARTICLES.

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### SCIENTIFIC THEOLOGY THE GROUND OF ALL LIBERAL RELIGION.\*

BY FRANCIS E. ABBOT, PH.D.

"THE Ground Left for the Minister to stand upon"—that was the topic suggested to me when I was courteously invited by your Council to take part in this discussion. "Scientific Theology the Ground of all Liberal Religion"—this is the same topic expressed in more explicit and affirmative form; and this topic I now propose to treat in its broadest and most universal aspect. Though merely your guest for a special occasion, hospitably invited from the great outside world to express his convictions here in perfect freedom, I believe we agree that historical and instituted religion, in all its forms, rests upon and pre-supposes universal religion, as grounded in human nature and ultimately in the nature of the universe itself. If this belief of mine is correct, then I may confidently bespeak your sympathy in advance.

The nineteenth century is drawing to its close; it will soon pass into history for ever. What, for educated men stands out conspicuously as the one great, established and irreversible result of the nineteenth century in the sphere of religious thought? Briefly, this: that *Nature means the All of Being*, and that *the only road to knowledge of Nature is the Scientific Method*. This truth our children will inherit, for it is the very thought-atmosphere of the modern man; the educated think it, and what the educated think to-day the uneducated will think to-morrow. In other words, the old dualism of Nature and God, as two independent or semi-independent realities, has died out of the modern mind. Supernaturalism in all its forms is disappearing into the past as an "outgrown standpoint"; henceforth, for the well-informed and cultivated mind, the only God is the Immanent God. Struggling against this irrevocable verdict of the facts is to-day but wasted energy; whoever would win and hold even the attention of disciplined intelligence must concede the abso-

lute unity of Nature as the All, and the sole sufficiency of the Scientific Method to establish the truth about Nature. For all who have eyes to see or ears to hear these results have been put beyond all reasonable doubt by the great discoveries of the nineteenth century.

But here the agreement of those who know, the consensus of the competent, ends. Two great opposing parties, intrenched in two great opposing philosophies, dispute possession of the Scientific Method itself, as Lucifer and Michael are imagined to have disputed possession of the body of Moses. Agnosticism declares that the Scientific Method applies only to phenomena, to the appearances or shows of things, and has no possible application to noumena, or things as they really exist in their internal relations and constitutions; while Scientific Theology declares that the Scientific Method applies necessarily both to phenomena and to noumena, both to things as they seem and to things as they are. Agnosticism declares that it is impossible "to climb through Nature up to Nature's God"—that Nature is knowable and known, while God is both unknown and unknowable; and this position it takes because, floundering still in the antiquated dualism of the last century, it has no scrap or shred of comprehension of the modern monism which conceives God as immanent in Nature. But Scientific Theology declares that it is impossible to know Nature in any degree without knowing God precisely in the same degree—that both are knowable, but neither is wholly known by man—and that the progress of natural knowledge is itself the ever-progressive revelation of the Immanent God.

Now it does not depend always upon the commander of an army to choose his own field of battle; he must fight wherever he is attacked, or suffer total defeat. Neither is it for us, who believe in Natural Religion, to choose our field of battle to-day; the attack is a philosophical attack, and the defence, if any, must be a philosophical defence. Whenever Agnosticism is not contending for mere victory in controversy (as was the case in Professor Huxley's recent articles), it plants itself avowedly on the principle that things in themselves, or noumena, are unknowable, and that phenomena alone are knowable. Notwithstanding his too adroit and diplomatic ignoring of his own fundamental principle in these articles, Huxley himself frankly avowed it five years ago, when he said: "Agnosticism simply says that we know nothing of what may be beyond phenomena." In that sentence is summed up the whole meaning, the whole power, the whole danger of the attack. Upon that principle alone, be it strong or be it weak, rest the Agnostic contention that the Scientific Method is valid for phenomena, but invalid for noumena—in other words, that nothing can be known by man, whether in the present or in the future, respecting God, Freedom, or Immortality. Prick that principle, and philosophical Agnosticism, the only pretence of an intellectual foundation for popular Agnosticism, is gone like a bubble.

Now, Scientific Theology meeting the attack precisely where it is made, in the field of philosophy, pricks that principle by establishing, first of all, a sound scientific theory of universals. Not in the least intimidated by Huxley's triumphant appeal to Hume and Kant, to Hamilton, Mansel, and Spencer, it maintains and proves that the Scientific Method leads to verified knowledge of things as they exist in themselves, and as they existed millions of years before man had dreamed of quitting the woods or ceased to go on all fours—millions of years before he had developed his "pure *à priori* reason," and made the amazing discovery that the vast system of Nature is nothing but a mere thought of his own. Nay, Scientific Theology carries "the war into Africa," casts down the gauntlet in her turn, and challenges Agnosticism, if it can, to refute her refutation of the Agnostic Kantian principle. To-day the great conflict of the ages is concentrated on this fundamental question: *can we, or can we not, know anything in itself—that is, not merely as it seems, but as it is?* If we cannot, science is as false as theology; if we can, science is itself theology. If we cannot know things as they are in themselves, we must either know them as they are *not* in themselves—which would be *absolute error*, or else we cannot know them *at all*—which would be *absolute ignorance*. To one or the other of these, absolute error or absolute ignorance, the Agnostic principle reduces all human knowledge, turning science itself into absolute nescience. But the principle of Scientific Theology vindicates science as real knowledge of Nature, and, carrying it up to philosophic unity, proves that it, and it alone, is real knowledge of the Immanent God.

It is time to be frank, aggressive, bold—time to tell the truth about the Agnostic philosophy, which betrays science and theology alike. If, hard-pressed by the dilemma just put, Agnosticism shifts its ground, confesses that we do know things in themselves *fragmentarily and piecemeal*, yet claims still that we do not and cannot know them *in their unity* as Universe, Nature, God, it effects no escape by this self-humiliating plea; for it is a mere confession of intellectual imbecility. The scientific materials for a scientific world-conception are all here, if we have intellectual ability to handle them; if we cannot handle

\* Reported in *The Christian Register* Nov. 14, 1889.



them it is no fault of theirs. Agnosticism holds *two* in one hand and *two* in the other hand, yet does not comprehend that it holds *four* in both hands; it does not know enough to see the whole in the sum of the parts. Intellectual feebleness—philosophical incapacity—this, despite the eminent abilities in other directions which I recognise and admire in so many Agnostics, is the charge which I deliberately and advisedly bring against Agnosticism itself as a pretended “philosophy.” Mere specialists in science, however able in their specialties, are not philosophers; philosophy must be universal, not special, and climb high enough to see the whole in the sum of the parts. He who cannot do this, who cannot find in the wealth of universal science enough material to frame a world-conception, is too ambitious when he erects his own individual inability into a universal limit of knowledge, and presumes to declare the impossibility of knowing that which science, by the very law of its being, is bound to know. As surely as human reason is active, irrepressible, and in the long run victorious over all difficulties, so surely will the Scientific Method yet generate a truly philosophic world-conception; and that world-conception, solidly grounded in science and in philosophy, will be the future’s Idea of God.

I repeat—it is time to be frank, aggressive, bold. Whether the supreme cosmical law under which we live, and by which our duty here and our destiny hereafter are determined, is the law of Freedom, Wisdom, and Love, or the law of Fatality, Unintelligence, and Indifference—this question, I say, is too vital, too tremendous, to be postponed to any other. We have a right to ask that question—a right to have it answered in the light of universal human knowledge. A mighty revolution is going on all about us. Men are fast refusing to take that answer from tradition, creed, church, from unreasoning sentiment, from even the most beautiful ethical mysticism; for the question, solemn and momentous as it is, is after all a question of fact, and must be answered in the light of all known facts. Ethics without Theology will prove, in the long run, to be but an amiable superstition—the “baseless fabric of a vision.” Theological Agnostics will soon be succeeded by Ethical Agnostics; the doubt or disbelief of God will soon be followed by doubt or disbelief of the Moral Law itself. True, ethical relations must exist wherever moral beings exist. But moral beings could not be moral beings if morality were not a universal law above them—nay, the all-pervading law of the universe itself; and morality could not be the all-pervading law of the universe itself if the universe were impersonal or non-moral.

No ethical enthusiasm which is empty of a scientific idea can long sustain itself in the wild turmoil of modern thought; it must at last go down before any idea sufficiently virile to ground itself upon scientific reason. Enthusiasts who seek to unite Ethics with Agnosticism imagine that the Agnostic principle destroys theology alone. What fatal blindness! The Agnostic principle destroys Ethics no less certainly than Theology. When Agnostics begin to demand, as they will demand, some cosmical reason why Ethics should not be thrown overboard, together with Theology, what faintest glimmer of reason has Agnosticism to offer? “Indeed,” says Mr. Salter, in his recent most beautiful and noble book, “no serious man wants a reason.” So wide of the truth is this, that no man *is* serious until he *does* want a reason; all seriousness begins in wanting reasons. Without a reason Ethics itself must die down into mere custom or convention; the ideas of reason and of right are Siamese twins. The “ethical passion,” if it contain not the ethical idea, is the weakest passion of the human soul—has in itself no more continuance or abiding life than a beautiful cut flower; yet, for modern men, there can be no ethical idea which is not grounded in the known constitution of an ethical universe. It is pathetic, it is tragic, to behold a sincere and lofty ethical movement seeking vainly to establish itself upon an Agnostic foundation. Who cannot foresee the end of such a movement? Either it will seek, before it is too late, a new foundation in Scientific Theology, or else it will die of intellectual and spiritual thirst in Agnosticism. For it stands written in the nature of things that, amidst the fury of contending passions, the Moral Ideal itself shall go to the wall, unless it drink omnipotence from the Divine Idea.

This is the living issue which confronts all who have at heart the real service of mankind—the issue between Agnosticism and Scientific Theology; and it must be settled in the world of thought. Henceforth, for all educated men, the unity and continuity of method in common sense, science, philosophy, ethics, religion, has become an axiom; henceforth the only avenue to the knowledge of truth is the Scientific Method. It is futile indeed to dream of reversing that irreversible verdict of the nineteenth century. But whether, or not, this method can discover the Divine unity of the universe, and thus prove that Nature is but another name for God—this is the issue, still unsettled in the world’s doubting mind and troubled heart, which assigns to all Liberal Ministers alike one and the same task. Put into the fewest words, the issue is—*Scientific Theology, or No Theology*

at all. Now, if ever, is it time that the great God should let loose a thinker on this planet.

If, then, there is to be any permanent ministry of Liberal Religion it must plant itself upon Scientific Theology. Real knowledge of the constitution of the real universe, as at once Nature and God: there is no other ground left for it to stand upon. Religion which is not liberal, and which, therefore, addresses itself in vain to this Agnostic age, may still stand upon the arbitrary authority of sentiment, society, tradition, church, creed, book, or individual voice. But religion which is liberal can stand only on natural truth in its universality—on the method which investigates and discovers truth in the limitless freedom of science. *Natural truth*—what other foundation is possible for anything liberal? For us, therefore, this is the supremely practical question of questions: *What does Nature, in its widest and highest sense, reveal of God to Man?*

What the illustrious Agassiz said to one who thought he had discovered the universal philosophy of science was singularly, even prophetically, true.

“I believe,” said Agassiz, “in the existence, in the nature of things, of just such a science as you claim to have discovered; and in this I differ from most scientific men, who seem as yet to have no conception of Unity of Law, and who would therefore regard your whole pretension as Utopian. Further than this, I believe that we are just in this age on the verge of making the discovery; and that somebody will make it. Whether you have it or not I am of course unable to say. The presumption is strongly against any individual claimant. . . . Indeed, I doubt whether, if you have all you claim, the scientific men, so called, will be the first to appreciate it. We are all intense specialists; and, when the Unitary Science comes in the world, it will be something so entirely aside from our fixed habits of thought that I think it will find its first appreciators, probably, among men of enlarged and general culture rather than among specialists in science.”

No man of the nineteenth century has shown a broader mind or a profounder philosophical insight than Agassiz showed in these words; and I believe that the future will find them prophetic. In the *Christian Examiner* of March, 1866, it was said:—“Theism and Atheism are in the scales, and Science holds the balance.” That statement will not now be doubted by any who are acquainted with the real drift of modern thought. In the final upshot what men think of God must depend on what they know of Nature; and that knowledge is Science. But what men think of God cannot depend on the results of any one special science, nor yet on any mere patchwork or mosaic of results of all the special sciences; it must depend only on universal science, world-science, scientific philosophy. Neither physics nor mechanics, nor biology, nor any other special science, can alone generate an adequate world conception. He alone who, in all the results of all the special sciences, grasps their one strictly universal principle, and thereby discovers the scientific demonstration of God in the scientific method itself—he alone, I say, can comprehend what scientific theology means, or speak with convincing power to the profound, widespread, and sincere intellectual doubt of the modern world.

Without advancing any personal claim whatever permit me to take advantage of your indulgent kindness, and to make here the first public confession of certain painfully matured results of thirty years’ thinking, which, in the momentous and arduous enterprise of developing a scientific theology out of the scientific method itself, appear to be principles of cosmical import. The grounds and evidences of these principles, in part now in process of publication elsewhere, must here, of course, be wholly waived; time fails, and the occasion is unfit. But perhaps I can make them intelligible, as a contribution to that Unitary Science which the great Agassiz foresaw and foretold.

I. In all its investigations Science devotes itself to the study of *genera and species in themselves*—to the discrimination and exact determination of innumerable kinds of things—in a word, to the study of *universals as realities*. Now a truly philosophic theory of universals, which must underlie and can alone explain the scientific method, brings to light a law of illimitable significance and absorbing interest: namely, that, in every genus or species, *the Thing and the Kind reciprocally reveal each other through the essential nature which is common to both*. For instance, the individual Man and the universal Mankind reciprocally reveal each other through the Humanity, or class-essence, or essential human nature, which is common to both. This law is pre-essential in every induction from experience, in every deduction of reason, nay, in every syllogism of the science of reasoning itself; without it we could not reason from the nature of individual men to that of the race, or from the nature of the race to that of individual men. But the innumerable kinds of things contained in Nature are all so grouped and connected together that every kind or genus is itself a thing to a higher genus; and hence the uni-



verse of Being is only the highest kind of kinds. In this way, it is plain, every kind and every thing in Nature more or less reveals *Nature as it exists in itself*—manifests to the human understanding something of its total constitution or essence. Here, then, we have a *Natural Law of Revelation*, in accordance with which Infinite Being reveals something of its own innermost essence in every genus, and every species, and every thing, which Science discovers and knows in Nature. In truth, the reality of a World-Order is itself the possibility of a World-Science. From this it follows that it is neither more nor less than intellectually absurd to declare the essential nature of Infinite Being “unknowable by man”; and the central principle of all Agnosticism is shown to be in flat contradiction of the fundamental law of Science.

II. There are but three ultimate kinds of actual existence, three ultimate *Types of Real Being*: namely, the Machine, the Organism, the Person. If Science is to conceive the universe at all in its unity and universality, it can conceive it only as belonging to one of these three types. The distinctive principle of the Machine is mechanical causality, or cause and effect in motion; the distinctive principle of the Organism is organic finality, or end and means in Life; and the distinctive principle of the Person is ideal morality, or right and wrong in conduct. Causality, Finality, and Morality are, therefore, the three ultimate *Principles of Real Being*.

III. Profound analysis and comparison of these three real types and their essential principles, as manifested in actual experience, lead to a discovery of transcendent sublimity. Each and every one of us is, at once, a Machine, an Organism, and a Person; each and every one of us comes under the law of Causality in Motion, of Finality in Life, and of Morality in Conduct. The three types and the three principles are united in one harmonious system and one harmonious action in the Person, and in the Person alone; they meet, they unite, in nothing else within the whole scope of human experience. Here, then, in human experience and positive science, lies the only possible foundation for a scientific conception of the universe which shall embrace within itself all the elements of known truth. The Machine involves, but does not explain, the Organism; the Organism involves, but does not explain, the Person; but the Person both involves and explains the Organism and the Machine. All types of real being, therefore, are united and identified in the constitution of the Person; all principles of real being are united and identified in the principle of Personality. The greatest discovery of the nineteenth century thus far has been that of the *Correlation and Unity of all Real Forces in One Omnipresent and Eternal Energy from which all things proceed*. But, if what I have said is true, then this discovery must pale before that of the *Correlation and Unity of all Real Principles in One Omnipresent and Eternal Person by whom all things live*. For this discovery, if confirmed at last by the universal reason of mankind, is the complete and unanswerable demonstration of God by the Scientific Method.

Thus *Real Personality*, finite and relative in man, infinite and absolute in nature, is the last word of science and philosophy—the first word of ethics and religion. Without recognition of the truth for which that word stands there can be no scientific philosophy, and no ethical religion that can last. Is not man's moral nature rooted and included in his personal nature? If so, ethics for man must be rooted in man's personality. But ethics for man, if it is to possess any commanding authority or create any supreme obligation, must be rooted in ethics for the universe; and ethics for the universe must be rooted in a Universal, a Divine Personality.

I make no apology to the unscientific liberalism which calls itself Agnostic for thus adopting, defending, and vindicating that obnoxious word “personality.” I stand here for no party and no sect; I stand here solely for the integrity of truth, and for the right of intellect to pursue truth in the absolute freedom of science. In the SCIENTIFIC METHOD, as the only possible foundation for real religious knowledge, I see the only intellectual ground left for a Liberal Ministry to stand upon; for the freedom of science is the very ideal of freedom, and the assured results of science are the only basis for effective appeal to the modern mind. But this ground of Scientific Theology, avowedly taken and faithfully kept, is the indestructible foundation for a temple of Liberal Religion more beautiful and more grand than the world has ever yet beheld.

## MCQUAKER LECTURES IN THE NORTH OF SCOTLAND—II.

BY THE REV. A. WEBSTER, ABERDEEN.

NEXT day I was due at Fraserburgh, and I reached the town, after a cold ride of nearly fifty miles, hoping for a good meeting. I found the place of meeting unpleasant. It was the part below the gallery of a very large hall screened off for the lecture. There was no fire

and my audience looked shivery. I went on with my lecture on “The Bible in the light of Modern Criticism,” but failed to elicit sound sign. I feared that my hearers had frozen. I asked for questions, but no one stirred. The frost prevented the heckling. However, a few of my audience remained behind, and we had a lively chat, one of them, a blacksmith who had read all Renan's writings, and was well up in Biblical criticism, declaring that both the lecture and the meeting were the best of the kind that ever he knew of in Fraserburgh. The local correspondent of the *Aberdeen Free Press* paid the lecturer a high compliment, and said the attendance was good. The number present was 120. Though the meeting was not so encouraging as that of Buckie it was not without its cheer. My third lecture was delivered at Peterhead on Nov. 18. I had not very high hopes of “Herringopolis,” but it was a place to which I felt bound to go. I knew of several sympathisers there, and was anxious to prove how far the outspoken deliverances of the parish minister, the Rev. T. Stewart, on “Eternal Torment,” &c., had liberalised the thought of the place.

When I entered the hall I found about 100 persons assembled, and I delivered my lecture on “The Bible and Modern Criticism,” and was listened to with close attention. At the close, five or six questioners in turn put queries to me; most of them quite irrelevant. When the questioning was over a gentleman rose, and in a very complimentary way proposed a vote of thanks, expressing in his short speech his appreciation of the writings of Channing, Emerson and Martineau. His motion was cordially received. A pretty large parcel of literature was disposed of. Both the local papers contained reports of the lecture, and one of them had a very commentary leaderette on the lecturer.

At seven o'clock next morning I started on a twelve-mile journey by rail in order to catch a coach which would take me as far again. I had a most enjoyable drive across Banffshire, the sunshine lighting up the firwood and making the beech hedges glow with radiance. The sleepy hamlets on which we came here and there were hardly astir, though near the end of the journey the school children began to appear. I wondered what effect a shower of Unitarian literature would have on these slumberous places, and how the inhabitants would act on the apparition of a Unitarian apostle? I tried to picture John Page Hopps at New Deer and Cummington, but the rattle of the coach over the clayey roads would not let the vision shape itself. Nevertheless the wayfaring Unitarian would find “the smith” or “the cobbler” pleased to see him. After the coach I had twelve miles by train, and then I was in Banff.

I sought there for the widow of one of my predecessors in the ministry at Aberdeen; but she had left the district. I recrossed the Deveron in the sunset, and found my Macduff friends expecting me. The meeting there was very successful. Every seat in the Court Room was occupied. My lecture, on “Christianity and Criticism,” &c., was listened to with the utmost attention, and there was sharp questioning for nearly an hour and a-half. The Macduff men were eager for the fray. I thought they would never have done. Every conceivable and inconceivable question was put, and I answered all as good temperedly as possible. My stock of literature was entirely cleared out. Here, as at Peterhead, a vote of thanks was passed for my lecture, and I went home to “mine inn” pleased, but “dead tired.”

On the whole, these four lectures were successful beyond my expectations. I addressed in all about 1,300 persons, nearly all of whom never saw a Unitarian minister before, nor heard anything directly about Unitarianism. Judging by the frequent applause, especially at replies to questions, I should say that a conviction of the truth of Unitarian views was carried home to many. However, several persons expressed to me their delighted surprise at what they heard, as it had entirely changed their idea of Unitarianism.

It appears to me that there is a wonderful readiness everywhere for the new thought, and that, in the North, a man could be kept constantly and usefully employed in speaking to anxious listeners. “The harvest truly is plenteous, but the labourers are few.” The frost got into my feet ere I got home after a fifty mile ride, but in my heart there was the warmth of hope.

## HUNGARIAN AFFAIRS.

In a previous letter I referred to my visit to England. I ought to add a word expressive of my pleasure and interest in seeing Essex Hall, the new centre of English Unitarianism, for the first time. Its economical arrangement brings your central associations and your newspaper and other offices so closely together that the visitor now makes the most of his time in London. I saw the courteous Secretary of the British and Foreign Unitarian Association, and then the editors of your two papers in turn. I could not help admiring the plan by which so many varieties of Unitarian life and thought have been



brought under one roof. There must always be variety where there is real life.

I had the pleasure to be at Essex Hall about three times during my short visit, and yet I saw very little of the Sunday-school department, though I consider this equal in importance to the others. We ourselves do our best to organise Sunday-schools in our congregations, and our success is greater each year; but I think that with you it is even more important to have them than with us. According to the organisation of our Church, our children all over the country are directed to their Unitarian minister or teacher to get instruction in religion from them. All our ministers are commanded by law to introduce the children when they are twelve years of age into the elements of the confessions and catechisms of the Unitarian Church. I remember that a few years ago Bishop Ferencz gave out a circular letter chiefly to remind the ministers of their duties with regard to the confirmation of the young. Now, in so far as I know, the English Unitarian churches have nothing of this kind, and I find it quite natural, considering the formation of these churches. The history of our Church explains our customs, and the transaction of this ceremony saves us from any charge of imitation of the Catholic or such like churches. To prove this I have to refer to our manual for confirmation, written by Bishop Ferencz himself. The form of the book is catechetical, but its spirit is free and liberal in every respect. The literature created by your Sunday School Association is a rich and splendid one. You may be proud of it.

We spent a good half-an-hour's time, and an interesting one too, at Essex Hall in studying, with Mr. Ierson, the plan of the new, and also the very first, Unitarian building at Buda Pesth. I think that this will be our common pride in a year's time. In the autumn of 1890 the Buda Pesth congregation will have her church and boarding-houses joined to it completed. This will be a grand occasion, when I hope English, American, and Hungarian Unitarians will meet at Buda Pesth in such a large number as never before. Let us make up our minds that we shall make this an occasion for a great common festival. It will serve for a remarkable proof of the spirit of this century. Is it not suggestive that 300 years ago Unitarianism had many homes in Hungary proper, and yet, again, in the interim, a time came when its name was not even known? Now the time is come when all the children who lived in dispersion up to this time will be called together to the newly erected altar of God. Let us make this a festival of great joy.

You will say that I lay very great stress on bringing foreign Unitarians to Buda Pesth. Well, indeed I do, and I hope that not only some of your leading men but others will make up their minds to come. I have great faith in public conventions, and in the present case I think there would be many important questions which could be discussed. Just please to consider this proposition, and see what you can do for carrying it out.

GEORGE BOROS.

#### MANCHESTER AND DISTRICT.

(From our Special Correspondent.)

THE Missionary Conference Committee has, I understand, made definite arrangements to hold a series of six Sunday Evening Religious Services at Chorlton-cum-Hardy, when discourses will be delivered explanatory of Unitarian Christianity. The first service will be held January 19, 1890. The Masonic Hall, well suited for the purpose, has been engaged on reasonable terms. Before erecting a building for themselves the Congregationalists held their Sunday services for four years in this hall. The effort to find out resident Unitarians in Chorlton has not been particularly successful; but a large part of the population does not attend either church or chapel. It is hoped and believed that by means of these half-dozen services a fair estimate may be formed of the number of those who sympathise with our faith, and that the first step will be taken towards establishing a Unitarian congregation in this growing suburb, if not at once, at any rate at some not very distant date.

The series of Sunday Afternoon Services at Hulme Town Hall has come to an end. It would be premature to speculate as to where the Committee will decide to hold the next series after Christmas. There is, however, a general feeling that Hulme should again be the district selected, in order that the fullest possible benefit may be derived from a concentration of effort. Suggestions are thrown out as to how the value of the services can be enhanced. One is that they should be held in the evening, with a view of inducing more strangers to come in. Many men working away from home from morning till night for six days will not give up their Sunday afternoon's "rest," but might be induced to drop into a Special Sunday Evening Service.

On the whole, the result of the first series is encouraging. There was an average attendance of 370 persons, and the opinion of those present at all the services, and in many ways best qualified to judge,

is that only a small percentage were Unitarians. The quality of the services rendered by preachers, soloists and choirs has been excellent, and much credit is due to Mr. James Beard and Rev. John McDowell, for so efficiently organising all the detailed work involved.

A successful effort is being made to revive our cause at Middleton. It looks as if the congregation there had taken a new lease of life. Attendance at the evening services has more than doubled, and Unitarians there are once again expressing their desire to have a resident minister, who shall devote his whole effort to the work of their Church. Propagandist work is also being carried on heartily at Leigh. Indeed, just now there seems to be an unusual display of enthusiasm all round. The Rochdale friends are still doggedly working at the establishment of a cause at Milnrow, and if success does not ultimately attend them, it will be due to no lack of courage on their part. On the other hand, should they succeed the whole merit will be theirs, as I understand that the North and East Lancashire Unitarian Mission is not assisting this spontaneous effort at missionary work.

Manchester has been involved in darkness, owing to the gas-stokers' strike. Apparently there is a lamentable misunderstanding between the Gas Committee and the men; and though, as far as the truth is at present known, the men seem to have been somewhat unreasonable, the gas authorities, who in this case are public servants, are unduly lacking in generosity and magnanimity. Business has been seriously affected. Shopkeepers have resorted to candles very largely, and the effect of our streets has been weird. Lamp and oil merchants have been reaping a fortune. Many of the large churches and chapels had to close on Sunday evening, while the smaller ones were illuminated by means of lamps and candles. At the time I am writing everybody is anxiously awaiting the result of an effort at reconciliation which is being made by men in whom all parties have great confidence.

It may be interesting to some to note that, on his recent visit to Manchester, Mr. Gladstone was the guest of Mr. Thomas Ashton, a well-known and generous Unitarian.

On Wednesday evening the Rev. W. H. Drummond, B.A., received a formal welcome from the Cross-street congregation at a soiree held in the Memorial Hall. It was a hearty welcome, for the Cross-street Unitarians are hoping for great things from the joint pastorate of Mr. Steinthal and Mr. Drummond. The appointment of a second minister is but a return to traditions of more than a century. It cannot be denied that the task of building up a congregation at this Unitarian Cathedral of ours, as it is sometimes called, is peculiarly great. The population has removed further and further away from it; but with the eloquence and experience of Mr. Steinthal, the enthusiasm and ability of Mr. Drummond, and the entire and sympathetic co-operation of the existing members, many difficulties can be overcome, and this venerable building may once more afford a religious home for a large and flourishing congregation. The spirit of the meeting on Wednesday evening was a happy augury. A large number of supporters and friends and neighbouring ministers were present. The speeches were short, crisp, and to the point. Deep regret was felt and expressed at the enforced absence through illness of the Rev. S. A. Steinthal, and a hope was sincerely expressed for his early recovery. Next in importance to the cheery and forcible reply of Mr. Drummond to the welcome accorded him was the speech of his father, Professor James Drummond, of Manchester New College, a former minister of Cross-street Chapel. It was characteristically full of deep, religious feeling, and large, liberal sympathy. Cross-street has a Sunday-school of which it can scarcely be too proud; let us hope that better times are in store for the congregation.

FIDELIS.

#### MR. W. M. SALTER AND "ETHICAL RELIGION."

THROUGH the kindness of an English friend I have just received a copy of the *Inquirer* for Sept. 14, containing a review of "Ethical Religion." If you think your readers are not weary of the subject will you kindly allow me to say a few words, not so much by way of reply as of explanation? It is difficult to make myself perfectly understood, and, in writing these lectures, I may possibly have erred at times in the way of over-statement, but I should hardly say roundly, as my reviewer reports me, that "the theological foundations of religion are surely doomed to destruction." Whatever doubt I have expressed as to these foundations is as to a *personal* Deity; but the word theology, I should suppose, might have wider connotations. As it happens, ethics almost drive me into something like transcendentalism, or theology in the broader sense; and my critic seems to perceive this. And may I not say that it is hardly the case that my "religious faith has gradually grown weaker during the period of his connection with Ethical Culture societies?" The bracketed passage omitted in "Ethical Religion," but contained in the original lecture, was omitted simply because it was confusing, and the lecture in which I dissent from Emerson's view that "though ministers of



justice fail, justice never," was one of my earliest instead of latest. The latest and most mature statement of my religious faith is in "The Supremacy of Ethics," though I am well aware that it is far from being a reasoned, philosophical statement. It seems to me possible to hold that justice (and not merely its ministers) is continually failing in the world, and yet have a perfectly clear and settled conviction that it *ought* not to fail; and it is in the sense of the ought that I find man's connection with a transcendental order. "*The laws are over us, but they wait for us to execute them.*" This is my language on the same page, and I could be a theist outright without being obliged to change it. I am convinced that the theism not only of Christian orthodoxy, but of many others, needs the purifying fire of criticism; and that for lack of this it fails to be the inspiration to sadly-needed social and political reforms that it might be.

But all this is very different from making transcendentalism or theism a part of the bond of religious fellowship. The views I have hinted at are simply my own, and with those who do not sympathise with them, as for example Dr. Coit, I have as fraternal a fellowship as with any who agree to them. The bond of union with us is not a view or a theory, but a moral aim; we actually place this higher, we deem it of far more commanding importance than anybody's philosophical interpretation of it. It is the moral *life* of the world that we want to raise to a higher level. As to J. S. Mill and his disciples, who hold that "those who desire virtue for its own sake desire it either because the consciousness is a pleasure, or because the consciousness of being without it is a pain," I confess that as a psychological statement (not as a philosophical justification) I agree to it; but if I did not, I should, so far as this opinion is concerned, welcome them into our fellowship with perfect cordiality. And I think Dr. Coit would. His language to the effect that "he is prepared to gladly welcome Atheist, or Theist, or Agnostic, *so long as he does not derive his sanctions to right actions from his speculative views*" may lead one to think differently. But by speculative views I imagine he does not so much have in mind ethical theory as theory of the universe; he means, I think, that a man's obligation to be just is immediate, and not dependent on anything about which he could reasonably doubt, and, in fact, this would hold of the subtleties of Ethical theory as well as of philosophy in the distinctive sense. Theory, however, reacts upon practice, and a man may find an added motive to right actions in this or that view of ethics or of the world, which he may arrive at; and it were surely unwise to object to "sanctions" of this sort. The language of the "Union" of Ethical Societies is, perhaps, the clearest, as it is the most authoritative statement of our position. "The general aim of the Ethical movement, as represented by this Union, is to elevate the moral life of its members and that of the community, and it cordially welcomes to its fellowship all persons who sympathise with this aim, whatever may be their theological or philosophical opinions." Plainly, no exclusion on grounds of Ethical or Philosophical theory is consistent with this statement; the only limitation would arise by way of a definition of what the moral life and its elevation practically meant. Such a definition would be legitimate, and in time it may be called for.

I must not close this already, I fear, too long communication without expressing my appreciation of the courteous and considerate treatment I have received at your reviewer's hands.

Chicago, Nov. 19.

WM. M. SALTER.

THE publishers of Dr. Marcus Dods's notorious sermon on "What is a Christian" have just printed a special edition of 3,000 copies for the McQuaker Trustees, who will use them for the furtherance of Unitarian Christianity in Scotland.

THE REV. CHARLES VOYSEY writes:—"Owing to a misprint in my letter of last week a part of it makes nonsense. In the last paragraph but one, the word 'mission,' occurring twice, is a misprint for 'Theism.' The whole passage ought to read as follows:—"E.C.' says, 'apart from the temporal incidents of Jesus's teaching it appears to me he taught the purest and highest Theism.' This is exactly what we deny—on the authority of the Gospel—not because Jesus did not ever say what was 'the highest and purest Theism,' but because he, in the greater part of his teaching, contradicted and counteracted those few Theistic utterances by horrible pictures of God and His dealings, on which some of the worst dogmas of orthodoxy are honestly founded. As the above is the most important part of my letter last week, I must be excused for wishing this re-insertion to be made."

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes, 7½¢, this is. Ld., labelled "JAMES EPPS AND CO., Homeopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

## LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

—O—

### MARY HOWITT'S AUTOBIOGRAPHY.—II.

As she advanced towards middle life, and had children growing up around her, we find in Mary Howitt a steady drift from her inherited Quakerism towards more catholic conceptions of Religion, and, what is also perfectly natural, a love of Art and Colour, and all the brightness and beauty of Nature and life which George Fox stigmatised as "lust of the eye," and "pride of life," &c. Writing to her sister, she confessed that her children derived no benefit from going to Friends' Meeting; that mere creeds matter nothing to her, and that in the home life she would endeavour to instil the spirit of Christian love. "I could go on one Sunday to the Church of England, another to a Catholic chapel, a third to the Unitarian, and so on; and in each of them find my heart warmed with Christian love to my fellow-creatures, and lifted up with gratitude and praise to God." With such breadth of sympathy it is no wonder that the Howitts soon found their spiritual home in a Unitarian chapel. From 1843 to 1848 they resided at Clapton, in an old-fashioned house, afterwards occupied by the well-known novelist Mrs. Eilart.

In March, 1884, she wrote that they had been to the Unitarian Chapel [of which Mr. Aspland was minister], and heard a sermon, which pleased them greatly, on religion being a thing of every-day life and application. "Do not be shocked," she added, "at our attending a Unitarian Chapel, for they are the people after all with whom we seem to have most unity of feeling and opinion." At that time she did not call herself "religious" in the common sense of the term. "Love and Faith make up the perfect Christian. Love I have, but, alas! I want faith," and then with an unconscious tendency towards the great change towards the end of her life, she added, "I sometimes could almost wish that I were a good Catholic; for they, of all people, have faith, and it is faith that gives to the soul its strength and assurance." Just forty years afterwards, when eighty-five years old, she was received into the infallible Church; but the conversion, if so it can be called, was in her case more a matter of feeling and sentiment than of real intellectual conviction.

A year or two afterwards she wrote:—

"We had at that time become constant attenders at the Unitarian Chapel in Hackney, the minister being the much-beloved Dr. Sadler, who later edited the 'Life of Crabb Robinson.' There was also a Unitarian Chapel at Stoke Newington [Newington-green], where formerly the husband of Mrs. Barbauld had preached. My husband and I went on one occasion to this chapel to hear a remarkable man, Joseph Barker. He came from Yorkshire, and preached powerfully in racy dialect. So great was his reputation, that all the Unitarian ministers of London and the neighbourhood were assembled to hear him. His sermon depicted the Saviour, not as the mighty omnipresent Son of God, but the Son of Man, the friend and fellow-sufferer of the human race, the great Teacher, the lover of each individual man, woman and child, and who was, as he expressed it, 'a loomp o' luv.' Barker, who had been a Methodist, never remained steadfast in his opinions. He next wandered on from a humanitarian belief into infidelity."

At a later date she again refers to Dr. Sadler, whom she met at Rome in 1872, and "whose thoughtful, poetic sermons had soothed and stirred my mind when we dwelt at Clapton and St. John's Wood." The inevitable consequence of all this was that the Howitts soon resigned their membership of the Society of Friends; but without any controversial asperity. Writing to her sister Mary Howitt remarks:—

"Strange as it may seem to thee, I have an old love of the Society. I know that the majority of Friends are narrow-minded, living as much in the crippling spirit of sectarianism as any denomination whatever; and I know that they and I never could assimilate; yet I do love them all, with an ingrained sentiment, which makes me feel as if somehow they were kindred to me. It is strange, perhaps, but there is not one so-called religious body that I could conscientiously connect myself with. There is to my feelings a want of real spirituality, a want of a real, child-like, loving trust in them all. I am not quite sure whether I should not find in the writings of Swedenborg what best accorded with my views and feelings. Anna Mary has been reading a good deal on these subjects lately, and from what she and others tell me there is more truth in Swedenborgianism than one commonly finds out of the New Testament."

This tendency to Swedenborgianism led both the Howitts in 1856 to a temporary flirtation with "Spiritualism," through their acquaintance with several "most ardent and honest spirit-mediums." Mary was invited to a *séance* at Professor de Morgan's, and was much astonished and affected by communications purporting to come from a long-lost son. She concedes that as the result of home experiment-



ing the spirit-teachings, if "often akin to those of the Gospel," at other times were "more obviously emanations of evil," and that the system was "clearly open to abuse." She felt thankful for the assurance thus gained of an invisible world, but sensibly resolved to neglect none of the common duties for Spiritualism.

The later years of their life the Howitts spent in Rome, in the midst of the most attractive presentation of the Roman Catholic system, when one does not look below the surface. Their artistic daughter, the author of "Art-Student Life at Munich," had become a Romanist, chiefly attracted by the æsthetic side of the Church, like her friends Madame Parkes Belloc and Adelaide Anne Proctor. William Howitt, the robust Quaker-Rationalist of early life, the author of the scathing but unphilosophical "History of Priestcraft," confesses, in writing to his daughter in 1870, that he was "a Catholic in all the ancient doctrines of the Church, but was not papistical." With clearer insight than his wife, he saw the essential evil as well as the real merits of the whole system. Writing to the same daughter he remarks:—

"What an extraordinary thing is Roman Catholicism! The system is one of the sublimest schemes of priestcraft and spiritual domination that was ever conceived. At the top all is rotten, but at the bottom God, who overrules all things, has caused it to strike its roots into the soil of the common humanity, and sent up shoots and crops of an active, a holy, and an indefatigable beneficence, such as present Protestantism knows nothing of. Everywhere Catholic women are instructing, collecting orphans from the streets and abodes of death, working for and employing the poor, tending the sick and the contagiously diseased in the palace or the poorest hut, and going about with the simple air and the friendly smile, as if they were only doing the most ordinary work, and felt themselves but unprofitable servants. When Florence Nightingale went forth to nurse the wounded soldiers in the Crimea she did only a most commonplace deed, for the Catholic women of all ranks had been doing it everywhere for ages. That was not the merit of the thing. The greatness and vital merit of it was that she introduced the Good Samaritan of Catholicism to the proud Levite of Pharisaism, and induced him to 'go and do likewise.' It was as splendid a triumph over prejudice and pharisaic ignorance as ever was won by man or woman, and has not yet borne all its destined fruits."

Mary Howitt, also writing to her daughter a year afterwards (1871), says that though she held much of the old Catholic faith, and though convinced that within the walls of many convents many souls live in communion with God, yet no one believed more firmly than she did in the anti-Christianity of the Papacy. Yet the drift soon became unmistakable. A year or two later she discovers that there are many sides to truth, and reads the "Life of Père Besson," the good Dominican artist. "What a beautiful revelation it is," she exclaimed, with rapture, "of the higher class of the Catholic priesthood! No George Fox or John Wesley, no George Herbert or Jeremy Taylor, no Bunyan or Baxter, were any of them purer, truer, or more faithful followers of Christ. There are thousands of noble Christian Catholics. If it were not so the Roman Catholic faith could not have survived to this day." And so the result was inevitable. Outliving her husband, and gradually falling under the influence of her Roman Catholic daughter, Mary Howitt, at the extreme age of eighty-five, submitted herself to the instruction of a Dominican priest, and in May, 1882, she became a member of the Church of Rome, and lived happy in the faith with which she had long had some spiritual sympathy. The peaceful end came a little more than five years later, when she had nearly completed her eighty-ninth year; and as a much-prized convert she was buried in the cemetery of Monte Testaccio, with all the impressive rites of the Roman Church.

We have chiefly dwelt on the religious history of Mary Howitt. Scattered through the volume are some interesting references to literary celebrities of her time—the Rossettis, "Festus" Bailey, Frederica Bremer—whose Swedish novels the Howitts translated—Hans Andersen, whose fairy tales they also introduced to English readers—Mrs. Beecher Stowe and her English visit, the Wordsworths, and many others. We have the following pleasant glimpse of Mrs. Gaskell before she became famous:—

"My husband, on the announcement of his intended 'Visits to Remarkable Places,' received, in 1838, a letter from Manchester, signed E. C. Gaskell, drawing his attention to a fine old seat, Clopton Hall, near Stratford-on-Avon. It described in so powerful and graphic a manner the writer's visit as a school-girl to the mansion and its inmates, that, in replying, he urged his correspondent to use her pen for the public benefit. This led to the production of the beautiful story of 'Mary Barton,' the first volume of which was sent in MS. to my husband, stating this to be the result of his advice. We were both delighted with it, and a few months later Mrs. Gaskell came up to London, and to our house, with the work completed. Everybody knows how rapturously it was received; and from that time she became one of the favourite writers of fiction."

The autobiography, as we have intimated, would have been more generally interesting if it had been condensed into about half the

present dimensions. There are two excellent portraits of Mary Howitt, one in early life, and one in her old age, and both volumes are enriched with several admirable illustrations. M.

## OBITUARY.

### MRS. ANN ROBSON, LYMM.

WE have to record with deep regret the death of Mrs. Ann Robson, of West View, Lymm, which took place on November 20, at Belmont, North Parade, Llandudno. Mrs. Robson was the wife of Mr. William Robson, formerly for many years postmaster of Warrington, and she was a sister of the Rev. Wm. Gaskell, whose wife was the well-known authoress. It is nearly twenty years since Mr. Robson relinquished his position at the Post Office. On leaving Warrington the family went first to London, and afterwards took up their residence at Lymm. For some time past Mrs. Robson has been in failing health, and about five weeks ago she went to Llandudno, a favourite autumn resort of hers, in the hope that the genial climate of the Welsh watering place would have its usual beneficial effect. She never really got over the fatigue of the long railway journey, though she occasionally rallied somewhat, but only again to relapse, and she finally passed away, as stated above, at the advanced age of eighty-one years.

Referring to her death on the Sunday following the Rev. F. K. Freeston, of Cairo-street, Chapel, Warrington, said:—There are those amongst us this morning to whom the remembrance of her now gone will be no less sweet and tender than their affection for her when living. Identified as she was, more or less directly, with the earlier fortunes of this congregation, closely connected by ties of relationship with many whose names have become the special inheritance of our religious body, she thus combined especial claims upon our interest and regard. But, intertwined within and without, these outward links was there not something of finer strand which caused her to be loved, not for these things, but for herself alone. A quick humour and a keen delight, which not even age could snatch away, a cheery greeting and a smiling welcome, which not even pain could put to flight, a kindly interest in the doings of others, whether young or old, which often put forth the generous hand and sent the heart along with it. We shall all feel that in the death of Mrs. Robson we have lost a friend whom we would long have kept if the desire of our hearts could have been indulged. But for her "it was toward evening and her day was now far spent." The allotted three score years and ten had long ago been allowed to her, and only by reason of strength had she reached and passed her "four score years."

The funeral, which took place at the Cairo-street Graveyard, on the following Monday, was largely attended. The Rev. F. K. Freeston officiated, and delivered an impressive address. The following (among others) were present or sent wreaths:—Mr. Robson, Mr. and Mrs. Morton, Mr. Charles Holland, Mr. William Holland, Mr. Walter Holland, Mr. Briggs, Mr. and Mrs. E. H. Greg (all relatives of the deceased lady), Mr. William Long, Mr. and Mrs. F. Monks, Mr. and Mrs. T. Birchall, Mr. and Mrs. R. Dutton, Mr. Ernest Swanwick, Mr. John Swanwick, Mrs. J. A. Swanwick (Lymm), Mr. Brewtnall, Miss Brewtnall, Mr. Rathbone, Mr. W. Skilling (Lymm), Mr. and Mrs. E. Swanwick, Mr. Edward Hyde Greg, the Misses Gaskell (Manchester), Mr. and Mrs. T. Birchall, Mr. and Mrs. R. Hoult Edmondson (Golborne), Miss Harvey, Miss C. J. Harvey, Miss E. F. Harvey, Mrs. Carlisle, Mrs. Thomas Grundy, Mrs. Park, and Mrs. C. Broadbent.

### THE COMING WEEK.

LIVERPOOL.—Wednesday, Lecture at The Institute.

CARLISLE.—Wednesday, Opening and Dedication of Unitarian Christian Church.

NORWICH.—Thursday, Bazaar in aid of Chapel Repairing Fund.

THE Rev. Joseph Pollard begs to acknowledge with many thanks £1 from X.Y.Z., for the Rhyl-street Mission.

THE *Athenæum* says Dr. Driver's notes on Samuel are nearly ready for publication, and that he has in preparation an introduction to the study of the Old Testament.

THE late Miss Cawston, of Braintree, left £2,000 to the British and Foreign Association.

NORTH MIDLAND SUNDAY SCHOOL REPORT.—We are desired to say the phrase "undefined happiness" in this report last week should have stood "undefined haziness."

A NEW BOOK, NOW READY, BY JOHN PAGE HOPPS.—"The Little Wicket Gate to Life." A Christmas Book for the Young, one shilling. "Sermons for Our Day," Part IV., concluding the Series, one shilling. Also "Twenty Sermons for Our Day," in purple and gold, two shillings. Post free from the Author, Lea Hurst, Leicester.



## The Inquirer.

*A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.*

ESTABLISHED 1842.

LONDON, DECEMBER 14, 1889.

### THE EDUCATION OF THE RATEPAYER.

By this time most people are convinced of the propriety, not to say the necessity, of educating the children. We may differ as to the value of the knowledge at present imparted at our Board-schools or other schools for primary instruction; our complaint, however, is not against education itself, but only against useless cramming. Time was when schooling was considered too dangerous a luxury to be given to the masses. They would grow discontented with their lot, our predecessors in the cause of enlightenment were told; they would become dangerous if they took to reading. Schooling has been given, and the event has verified the first half of the prophecy. There is more articulate discontent among their ranks than in the good old times. But the prophecy hangs fire at the second point. The order and self-restraint which now so largely characterises mass movements are notable signs of a new feeling of strength among the labouring classes. It is not that they repose on the assurance so often given by political candidates that *they* are the chief possessors of political power in this country—an assurance which has to be listened to with some degree of reserve. It is, we would believe, that their own natures are strengthening, the power to think clearly is spreading, and the disposition to yield to mere impulse is less prevalent. The safety and prosperity of the community depends on an extension of this higher intellectual and moral power through all classes of workers. The ratepayers as well as the children have to be educated.

The provision of free libraries in our large boroughs and cities is distinctly instrumental in this direction, and upon their multiplication and wise direction much depends. The part taken by some whose names are widely honoured amongst us is both gratifying and stimulating. Averse as we are to any endowment for the purpose of propagating peculiar theories, whether theological or philosophical, we look on the foundation of such institutions as libraries, which provide the means of individual culture, as one of the most wisely benevolent actions open to any citizen. Endorsing the wise principle that the living shall bear a share of the cost of such provision, the Public Libraries Act places the fortunes of such institutions really in the hands of the ratepayers. The rates cannot be applied for building purposes—that part of the expense is very commendably borne by private individuals—but we are of those who think that private endowments should not permanently relieve the ratepayers of the charge of current annual expenditure. If a home for books and reading is provided, and if at most a nucleus of a library is given by generous private donors, the community in all ordinary cases ought to do the rest. It is not wise to pauperise a man or a parish by unlimited doles. The town that gets its library for nothing may be expected, as a rule, to appreciate it accordingly. Part of the education of books consists in their leading the reader to value them. It is in this direction that the ratepayer has to be educated. He pays, unwillingly enough in some cases, for keeping the bodies of a large number of society's wastrels alive. He must be led to appreciate the nobler privilege of feeding his own and his fellow-citizens' minds. That the decision is in his hands sometimes leads to disappointment, as, for instance, in the enormous parish of Lambeth, where the vote has been cast this week against raising the Libraries rate from a halfpenny to a penny in the pound. This adverse vote, coming as it does after so much splendid individual generosity has been shown in different parts of the parish, is discouraging; but those who battle in the cause of higher intellectual life have learned to wait as well as to labour. Apathy on the part of many, opposition on the part of others, has been shown in many a similar struggle before. We have to regard such incidents as indications of the slowness of advance, but not of defeat. The ratepayer is a man, and must be treated no longer as a child. If he does not want books at present it is better that he should say so; and our ministers, schoolmasters, and lecturers must go to work again till the eyes of his mind are opened. If he wants books, but does not want them so badly as to wish to pay for them, so much the more need for the workers in this great battle with ignorance, selfishness, and stupidity to educate him up to a better and nobler state of

mind. One thing is obvious; having paid so much to educate our boys and girls, it will never do to waste this outlay by neglecting their mental development as they grow older.

### "IF CHRIST BE NOT RISEN!"

THE complete edition of Professor AGAR BEET's lecture on the "Credentials of Christianity" has lately been published from the Wesleyan Book-room. Professor BEET is one of the ablest of English Biblical expositors of the strictly Evangelical school; his work therefore is important enough to demand attention. Moreover, the lecture itself is a very calm, unimpassioned argument, which if it does not convince the opponent need never offend him. The Rationalistic reader may even be startled at the confident and cool way in which the writer dispenses with adventitious aids, and dares to meet him on his own ground. For instance, when the question is of the nature of CHRIST, there are none of those literary tricks so offensively used in place of argument in several well-known works; the needless profusion of pronouns in capital letters, the ostentatious use of adjectives of adoration, the confident quotation of texts whose authority is as doubtful as the thesis they are called upon to support, and similar semi-sincere affectations, are here conspicuous by their absence. The writer relies upon straightforward argument, and if sometimes he makes statements that are questionable, or attributes more meaning to a text of Scripture than we think fairly belongs to it (as when he says that the Fourth Gospel asserts that CHRIST is GOD), at any rate there is no glaringly unjust use of texts, and no wilfully misleading argumentative statement.

We confess that Professor BEET's main argument—we think it may be so called—does not strike us as nearly so important and conclusive as he conceives it to be. Expressed shortly it is this: Christianity has saved the world. Christianity has as its foundation the statement that CHRIST rose from the dead. If CHRIST did not rise from the dead, then the world has been saved by an illusion, which is incredible. Therefore CHRIST must have risen from the dead. But neither of these statements is absolutely certain. Professor BEET mentions many times that Christianity has "saved the world." But has it? Is it not confessed and deplored in every Foreign Missionary Meeting that the world is not saved? Are not maps exhibited showing how small a part of the world's inhabitants call JESUS Lord, and how great a proportion of the world lies yet in heathen darkness? And if the world means the lands that are avowedly Christian we need not go to the Home Missionary Meeting to learn what kind of salvation has blessed the nations of Europe—each one outvying the other in preparations for a war which, if it breaks out, will not only be one of the most bloody, but one of the most needless and deliberately cruel wars that ever cursed the earth. As for the salvation of England, the strength of England's army, the number of England's paupers, and the social condition of England's cities are only three out of many indications of the state of "saved" England. The contention of Professor BEET, however, is that Christian nations have made moral and material progress beyond all other nations. This contention may be allowed. Yet it must be confessed that the material progress is in many ways distinctly un-Christian, for CHRIST never blessed the accumulator of wealth nor the skilled in war. And to the moral as to the material progress other causes than Christianity have contributed. An able lecturer has recently set forth "humanity's gain from unbelief," and no reader can deny that humanity has gained much from science and literary culture in periods when these have been independent of and hostile to Christianity. We need not belittle the work of CHRIST in order to claim that other influences than his have tended to moral progress; and we can do homage to his greatness without allowing that the world would have perished without him, just as we can do homage to NEWTON and SHAKESPEARE, and yet firmly believe that there would have been science and literature had they never lived.

The second premise that Christianity is founded on the statement that CHRIST rose from the dead also needs modification. The belief that CHRIST rose from the dead is in the New Testament constantly connected with another belief which Professor BEET entirely passes over—the belief, namely, that CHRIST should very soon reappear upon the earth. The early disciples were always looking forward to the day of the Lord. They exhorted one another so much the more as they (so they believed) saw that day approaching. The last pages of the New Testament (by no means the last written) reiterate the promise that CHRIST should come quickly. The reappearance of CHRIST is prophesied in the Gospels and in Paul's Epistles, in terms that leave no room for doubt, that the expectation was general, and that it did much to excite the enthusiasm of the believers. According to Mark xiii. 30 they were justified in expecting CHRIST's return before those alive in



the time of JESUS should have all died, In a text from the Acts quoted by Professor BEET, PAUL alleges the resurrection as an assurance of CHRIST'S future coming to judge the world. How explicitly is the general expectation set forth in Acts i. 11: "This JESUS, which was received from you into heaven, shall so come in like manner as ye beheld him going into heaven." Now this expectation was a mistake. All the world knows that JESUS never came. The pages of the New Testament bear witness to the growing disappointment of those who had waited and waited for CHRIST, and whose deferred hope was sickening the heart. He did not come, and the Christian community (in general) has ceased to expect him. Inasmuch, then, as this delusive hope did much to arouse and stimulate the zeal of the first Christians, inasmuch as it played a considerable part among the motives which led to the evangelisation of "the world," it is impossible to say that no illusion can be of service in a good work. And if the belief that CHRIST rose was an erroneous one, still it may have had its share in the salvation that Christianity has wrought.

And what Professor BEET'S scriptural argument proves is not that CHRIST really rose from the dead, but that PAUL taught the resurrection, and that it was believed by the early Christians. The very fact that the quasi-historical narratives are relegated to a very secondary position, and that the appeal is to one who in all probability never knew JESUS at all, shows how weak is the proof as to the fact, while the proof as to the general belief is beyond all question. That the strength and extent of this belief are very hard to account for may be admitted; it is begging the question to say that they can only be accounted for by the truth of the belief. It is still further unjustifiable to say that if CHRIST has not risen, error has been of so much use to the world that "the main motive to the search for Truth is taken away," that "the Majesty of Truth is now dethroned." In a writer less sober than Mr. BEET we should say that was tall talk. Truth has that within itself which commands our loyalty. Like justice, it must be sought, though the heavens fall. If the world is to be the poorer for Truth, the poorer let it be. Though it slay us we will trust in it. No apparent good that has resulted from false beliefs need restrain us from exposing them. And until that Judgment Day, for which the early Christians waited in vain, it will be impossible to know how far we go astray in reckoning up the good and evil influences pertaining to any one doctrine.

Most certainly the very beliefs that once did so much for Christianity are becoming a hindrance to its reception. The rumours of CHRIST'S miracles, the story of his bodily resurrection, the expectation of his second advent, the very things that aroused the enthusiasm of the first believers, have become, and are becoming, burdensome to the religion whose progress they helped. The second advent has been discredited by the lapse not of one generation, but of fifty generations; the miracles become more and more improbable as the workings of Nature's laws are more adequately understood, and the resurrection itself, instead of being the foundation of our faith in JESUS, is rather a stumbling-block in our way. It has yet to be seen how far the scientific beliefs of men about CHRIST will obscure the character of the great Teacher, and whether, on the whole, the influence of JESUS will not have been lessened rather than increased by the credulity of his followers.

We doubt whether many readers, scientific or unscientific, will follow Professor BEET in regarding the resurrection of a dead man to life as an event analogous to the evolution of life on this planet. The analogy would be more complete if the resurrection had been the beginning of a new order of things in which men had power to rise from the dead. Were the evolution of life but an individual instance remaining alone in its isolation, and leading to no further cases of life, we should be justified in doubting its reality. Life has followed the beginning of life, and therefore every living thing serves for proof. In the day when all the dead shall rise from their graves, if ever they do, there will be corresponding proof of CHRIST'S resurrection. Not till then. On the whole, Professor BEET'S argument reminds us once more how much more certain, and how infinitely more important, are the main facts in the life and the teachings of JESUS of Nazareth than any theory of his supernatural origin or his miraculous resurrection can be. The Lord's Prayer, the Sermon on the Mount, the Prodigal Son, need no volumes of subtle and laborious argument to commend them; they testify their own authority with convincing power. And when we have read the story of CHRIST'S suffering and death as related, say, in Mark, we do not wait for the alleged resurrection to be convinced that this was a Son of GOD. It is only with regret that we allow ourselves to be diverted from the contemplation of that which is at once true and divine to enter into arguments concerning that which is in many aspects both uncertain and unintelligible.

## NOTES AND NEWS.

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It is expected that the Jesuits will be expelled from Brazil.

THE Prince of Wales is to preside at a dinner in London, on the 13th January, when a National Leprosy Fund will be started.

ARCHBISHOP BENSON'S son is about to produce a Shakespearean comedy at a London Theatre.

THE author of "There is a Happy Land" died the other day, at the age of eighty-two years.

It is rumoured that an attempt will be made next Session to forbid the sale of intoxicants within the precincts of the House of Commons.

GERMAN publishers announce Parts II.—VI. of "Old Testament Theology," by E. Riehm, and "The Divine Name Adonai and its History," by G. H. Dalman.

MESSRS. KEGAN PAUL, TRENCH AND Co. announce two Essays on the Ethical Teaching of Froebel, as gathered from his works. One of the Essays is by the late Mrs. Claude Montefiore.

THE Rev. Stopford-Brooke's recent sermon on the Silvertown strike led to some vigorous correspondence between a representative of the employers and that gentleman, the former repudiating the charges brought against the company.

A FORTUNE of nearly three-quarters of a million has been left, it is said, to the Pope, by Baron Lilienthal, who is said to have been of Jewish extraction, and to have "made money" by extensive speculations.

THE *Unitarian Almanac* for 1890 shows that there are 354 ministers and missionaries on the list, nearly three hundred being engaged in active ministerial work, and many of the remainder being engaged in secretarial, professorial, or similar duties.

AT the London School Board Mrs. Besant has proposed a resolution, which was seconded by Mr. Headlam, "That the Board petition Parliament to enact that all Board-schools be thrown open free from all charge. That the Statistical Committee draft a petition to the above effect."

THE Board has been waging a most righteous war against the system of unrestricted competition, by which scandalously bad work is turned out as the result of scandalously low prices. Only such building firms are permitted to tender for Board work as can satisfy strict inquiries concerning the goodness of their work, the payment of their work-people, and the soundness of their financial position.

A WESLEYAN preacher, the Rev. R. W. Dent, preaching a temperance sermon the other Sunday, remarked when the clock struck twelve, "You will be wanting your dinners," and was greeted with loud cries of "No, no; go on, go on." He went on, and, to the satisfaction of the congregation, kept them half-an-hour beyond the usual time. At the close of the service several pledges were taken.

A NOBLE PATRON OF THE RACECOURSE AND OF THE CHURCH.—*The Church Review*, in referring to the death of the late Lord Falmouth, has nothing more to say than that "he was the most successful owner of racehorses the present century has seen." *The Clergy List* shows that he had some valuable patronage, namely, Stithans, Cornwall, value £360; Baldieu, Cornwall, £150; Lamorean, Cornwall, £193; Mereworth, Kent, £982; St. Mabyn, Kent, £900; St. Michael Penkevil, Kent, £158.—*The Liberator*.

THE week's obituary includes the names of Archdeacon Jones, of Liverpool (truly styled the Venerable, being in his 99th year); Mr. David Evans, of Rhonda Valley, a public worker, well-known in Wales; Jefferson Davis; Captain Plunkett; General Street; Searle, the champion sculler; Mr. J. C. Macdonald of *The Times*; Oliver Johnson, the Abolitionist; Chief Constable Williamson, of the Metropolitan Police; Ludwig Auzengruber, Austrian poet.

As we go to press the ratepayers in Whitechapel are voting for or against a Free Library for their district. The Chief Rabbi, a Catholic dignitary, a Church of England clergyman and several members of Parliament addressed a meeting on Monday evening, when it was announced that £2,000 had been promised toward the initial expenses, and a further donation of £1,000 will be given when £2,000 more is raised. This will complete the first cost of the Library, if the ratepayers consent to have one.

WE lately heard of an old Presbyterian, who, on his way home from service, used to pass an Episcopalian Church, where the strains of an organ were not unfrequently heard, and to say to his boys as they walked with him, "Come, lads, on the other side of the way. Let not those unhallowed sounds pollute your ears." Much of that kind of feeling has died out, and in some of the Presbyterian churches they have gone to the other extreme, and we hear of sacred concerts in churches not only on week-day nights, but "on the evening of the Holy Sabbath." These, however, have not been given without a protest; but the Presbytery of Glasgow, where it was raised, passed the



previous question by a small majority, and by a considerable majority refused to endorse the very unmeasured condemnation indulged in by one of the brethren.

THE Rev. Dr. E. Moore, principal of St. Edmund Hall, and author of "Contributions to the Textual Criticism of the 'Divina Commedia,'" has in the Press another smaller book on Dante, containing the substance of three lectures delivered by him last year as Barlow Lecturer at University College, London. It is entitled "Dante and his Early Biographers," and will be published very soon by Messrs. Rivington.

THE largest collection of books in the world is doubtless the National Library in Paris. According to a recent report of the general management, it now numbers no fewer than 2,078,000 volumes. The British Museum contains about one million volumes; the Munich Library, 800,000; the Berlin, 700,000; the Dresden, 500,000; and the Vienna, 300,000. The famous Vatican Library contains only about 30,000 printed volumes; but it has about 25,000 manuscripts, and in this regard leads all the rest, surpassing even the British Museum.

LAMBETH has had the good fortune to have had presented to it three free libraries, one by Mr. F. Nettlefold, one by Mr. Henry Tate, and a third by Miss Durning Smith. An anonymous donor offered a donation of £15,000 on condition that the inhabitants would impose on themselves a rate of 1d. in the pound for the support of the four libraries. By a majority of just upon 2,000 the Lambeth ratepayers have shown their appreciation of these gifts *in esse* and *in posse* by refusing to allow the rate.

A YOUNG BOY whom I knew heard his mother, a woman of very strong convictions and evidently speaking with great horror and almost despair, in describing a neighbour say: "Why, my dear" (she was speaking to her husband)—"why, my dear, the man is a Democrat, an Allopath, and an Episcopalian!" And the boy, looking up quietly, said to his mother, "But, mother, isn't he a good man?" Instinctively, he had found the solvent for even those three unspeakable evils, Democracy, Allopathy and Episcopacy.—*George William Curtis.*

ACCORDING to the Rev. Stewart Headlam, the religion taught in the Board-schools is of a special kind, and ought to be labelled "school religion." His inquiry into its articles has resulted in the discovery that the world was created 4004 B.C. The fact is that the Bible is treated as a sort of fetic, and when a boy had said in an examination paper that "the children of Israel yelled," the Inspector said to the boy, "My dear boy, you should not speak so of the children of Israel; it is really very profane. You should say they shouted, or something of that sort."

A WRITER in the *Jewish Chronicle* reminds us of one or two wholesome truths: "The fact is we have grown too fond of sticking labels on each other. Real and valuable religion is very different from that similarity of labels with which we delude ourselves, and which argues as much for identity of thought as the labels on a file of sandwich men betoken similarity of thought among the miserable bearers of the same placard. We have long enough set too much store on mere denomination, forgetting that exact similarity of mind in two men is as rare as exact similarity of feature."

THE writer of an article in *Blackwood*, on "Lepers at the Cape," evidently has no very intimate knowledge of the excellent tracts which are stored up at Essex Hall, or he would hardly have classed them with sensational novels, and the works of Zola! In a letter, addressed to the editor of a provincial paper, he gives a long list of things suitable to be sent out to the lepers, and then he adds this delightful note:—"I have been thus precise in my directions, because a certain amount of utter rubbish has been received, such as broken toys; and of undesirable literature, such as Unitarian tracts, sensational novels, and even one of Zola's works (anonymously)." Perhaps Mr. Ierson will have a packet of useful tracts made up and forwarded to the author of this polite and well-informed note!

LAST week the Glasgow Presbytery (South) of the U. P. Church had before it a petition from the Govanhill Session, charging the Rev. J. R. Houston with sheltering a heretic. It appears that Mr. Houston, about six weeks ago, allowed the Rev. David Macrae, of Dundee, to occupy his pulpit, and, as the latter is an outcast of the U. P. Church for heresy, it is alleged that Mr. Houston has violated the decree of the Synod. Besides asking the Presbytery to deal with Mr. Houston, the petitioners also requested that all ministers shall be enjoined to defend "the doctrines of God's word, not a few of which are to a great extent ignored or openly denied in the present day." An elder, supporting the petition, said it was high time to stay the "plague" in "these down-grade times." The petition was refused owing to a technical error in the proceedings.

ARRANGEMENTS were completed for a series of lectures in connection with the Sanitary Assurance Association during January and February 1890, in the Theatre of the College of State Medicine, Great Russell-street. The series will include the following: Mr. H. Rutherford,

Barrister-at-Law, on "House Sanitation from a Householder's Point of View," Sir Joseph Fayrer in the chair. Professor T. Roger Smith, F.R.I.B.A., on "Household Warming and Ventilation," Sir Douglas Galton, K.C.B., F.R.S., in the chair. Mr. Mark H. Judge, A.R.I.B.A., on "The Sanitary Registration of Buildings Bill," Lord Henry Bruce, M.P., in the chair. The object of the Association being to promote good sanitary arrangements in the houses of all classes of the community, both men and women are invited to these lectures. Discussion is invited.

REMARKING upon a book just published at Paris reviving the most atrocious calumnies against the Jews, which book has apparently the blessings of the Pope and of Cardinal Rampolla, the editor of the *Pall Mall Gazette* says:—

"When at Rome lately I stood for nearly an hour in one of the reception halls of the Vatican close to a Russian countess and a young Canadian priest. After a while they began talking, and soon fell upon the congenial subject of Judaism. Both were firm believers in the Christian-children's blood theory, and story after story was brought *à l'appui* by both lady and priest, who evidently thought that Drumont's book had been rather moderate in its allegations than otherwise. Strange that such a delusion, having in it the germ of a great *Juiverie*, should have survived the Middle Ages, and be still rampant towards the close of the nineteenth century."

ACCORDING to an interesting letter in the *Church Times*, things are in rather a bad way from a Churchman's point of view in America. Ritualistic services are not increasing much. The Low Church party is rapidly decaying, and the extravagance of the Broad Church methods tends to alarm a sound Churchman. Here are some specimens, after quoting which the writer says that public feeling in the Church is altogether against them. We infer that public feeling outside of the Episcopal Church favours them:—

"It was only the other day that a Unitarian Minister was invited to occupy a Church pulpit in the State of Massachusetts. In another diocese a Unitarian Minister married a couple in a church while the rector in his canonicals stood by and took some minor part in the service. A Union service by various Dissenting ministers was held in the Episcopal church at Andover with the co-operation of the rector only a short time ago. At about the same time the Rev. Heber Newton invited a teacher of the pianoforte to occupy his pulpit at an afternoon service, and in place of a sermon deliver a lecture on 'Finding Christ through Art, or Richard Wagner as a Theologian.'"

The writer says that the Rev. Heber Newton is the leader of the Rationalists, but has a contemptibly small following.

In his address at the National Conference at Philadelphia on "The Forces modifying the Church," Dr. Hale said:—"I am tempted to speak of one of the signs of the times which has touched me recently, as one of the chaplains of Harvard College. There you are brought into contact with members of the picked young men in America. Now, when I was in college, fifty years ago, the interest of young men was in literature. We were all crazy about Byron and Keats. Literature was the fashion for young men of that time. What is the fashion for young men to-day? It is social services. They ask how man is to be improved; how the black spots are to be washed off; how the world is to be made better. I was very much touched in a personal conversation with a young man. He introduced himself to me, and said he was just going to the West. He came to talk about his profession. I was feeling the way as well as I might, and he seemed annoyed a little at the *trac* of my talk. 'Don't you see, of course, Dr. Hale,' he said at last, 'that a fellow wants to do as much good as he can in the world.' There is a lesson for a clergyman to receive from a boy just starting on his career!"

GEORGE WILLIAM CURTIS, addressing a mass meeting of Unitarians and others at Philadelphia last month, said: "The great service of Unitarianism in this country is that it has insisted from first to last upon the identity of Christianity with goodness. There is not a religious and Christian goodness and an irreligious and unchristian goodness. Goodness and sanctity are identical. Goodness is not an attribute of opinion. It is not a quality of profession. It is an attribute only of the character and of life. A man in the fullest sense may be a Christian saint who spurns every dogma of the Vatican, who rejects the Westminster Catechism, and who never heard of the Nicene Creed. The saints are no longer ascetic devotees, mainly and solely intent upon themselves. They are everywhere the benefactors of humanity. The religion of Christianity is in no other sense a mystery than every lofty emotion, every lofty aspiration of the human soul is a mystery. It is the spiritual power which ennoble life in every relation; it is because this has become every day more and more the practical faith of America, if not elsewhere, that I, at least, believe that the religious outlook of the future was never so clear and never so encouraging. You are not to look for the signs in the increase of Unitarian churches alone. You are not to find them in the greater multitude of professed adherents to Unitarianism exclusively."



## CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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## YORKSHIRE UNITARIAN UNION.

MEETING AT IDLE.

UNDER the auspices of the Yorkshire Unitarian Union the autumnal meeting took place on the 4th inst., at the Highfield Chapel, Idle. Divine service was held at four o'clock, the first part being conducted by the Rev. J. W. BRAITHWAITE, the resident minister, and the sermon being preached by the Rev. J. E. MANNING, M.A., of Sheffield, and late of Swansea. The congregations included visitors from Leeds, Bradford, Pudsey, Holbeck, and other kindred churches in the district. Taking as his text the words "It is written, He shall give his angels charge concerning thee," and "It is written again, Thou shalt not tempt the Lord thy God" (Matt. iv. 6-7), Mr. Manning delivered a practical, eloquent, and thoughtful discourse. He showed that in times past great stress had been placed upon the words "It is written" as justifying many acts of gross tyranny, cruelty and persecution. There were numerous other instances, among which might be noted the persecution and death of Servetus at the hands of Calvin, the action of the Inquisitors, and also the crucifixion of Christ by the Jews, and though there might be evidences of sincerity in each case, still in these days we were bound to look upon them as gross acts of cruelty and intolerance. The Puritans, though sincere, were hard and harsh in their treatment of opponents. Gradually, however, doctrines of the "It is written" character, when opposed to reason and common sense, were viewed with suspicion and distrust.

Tea was served in the schoolroom at the conclusion of the service, after which a public meeting was held in the chapel, which was numerously attended, among those present being the Revs. C. Hargrove, M.A. (Leeds); J. E. Manning, M.A. (Sheffield); E. C. Jones, M.A. (Bradford); H. Rawlings, M.A. (Huddersfield); W. Blazeby, B.A. (Rotherham); W. H. Eastlake (Selby); J. P. Slater (Holbeck); J. Fox (Hunslet); H. Bodell Smith (Pudsey); Josh. Lupton, Esq. (Leeds); Councillor Silson (Bradford); and Messrs. J. Pickles, Ibbotson, H. Woods, W. Tate, F. Clayton, J. Thompson and others.

In the unavoidable absence of Governor Talbot, Esq., of Leeds, the President of the Union, the Rev. C. HARGROVE was elected to preside.

The CHAIRMAN said he had a little hesitation in occupying that position in the presence of their good friend Mr. Lupton, because he thought Mr. Lupton should take the chair. However, he felt that Mr. Lupton, who was so well known and highly respected, was far above the honourable position of chairman, for he might truthfully be called their patriarch, as he was working in the Unitarian cause before their worthy President was born—(applause). Unitarianism could not be said to flourish, as far as numbers were concerned; but he was convinced that it had a powerful influence. In every large centre they invariably found members of their body, small though it was, at the head of all philanthropic and liberal movements—movements which had for their object the enlightenment of the people, and the improvement of their condition. Although Idle was a comparatively small place, he urged upon the members of the congregation to endeavour to make their influence felt in every way they could, and also to embrace every opportunity at their command to make known the truths of Unitarianism. It should be their aim, like it was the Master's, to do all they could to improve the condition of those among whom they lived in every possible way they could—(applause).

JOSH. LUPTON, Esq., moved a vote of thanks to the Revs. J. W. Braithwaite and J. E. Manning for conducting the services. After thanking the Chairman for his kind words, he paid a tribute of respect to the memory of the late Mrs. Humble, to whose kindness and generosity they were indebted for the chapel in which they worshipped in Idle, and to whom they had erected a beautiful tablet, which they had honoured him in asking him to unveil a short time ago. Although Idle could not be compared with Leeds in point of numbers, yet as a congregation they might make their influence felt in every possible direction. Alluding to the advantages which were derived by the passing of the Education Act and the education given in the Board-schools, he emphatically denied the truth of the charges recently made by the Bishops of Chester and Wakefield as to the decline of moral teaching in Board-schools, being of opinion that they had not only done great good already, but were destined to do still more in the future. Turning to the resolution, Mr. Lupton expressed his high appreciation of Mr. Manning's helpful discourse, which he

considered sound, and possessed of great inspiration, and which was marked by its true ability and eloquence.

The Rev. H. BODELL SMITH seconded the motion.

The resolution having been carried, the Rev. W. BLAZEBY moved, and the Rev. H. RAWLINGS seconded, a resolution welcoming the Rev. J. E. Manning into Yorkshire, each gentleman speaking of the fearlessness and remarkable independence displayed in Mr. Manning's discourse.

The Rev. J. E. MANNING, in response, said that if he could be of any use in furthering the objects of the Yorkshire Union he should only be too glad to do so. After giving an interesting account of his thirteen years' experience in South Wales, he alluded to the great earnestness which was thrown into the work by Welsh Unitarians, which earnestness he considered ought to be more general among Unitarians throughout the body, our Orthodox friends setting us an example in that direction which we should do well to follow to a great extent. It was in the power of a congregation to encourage their minister in his work by regularly attending his ministrations, as preaching to empty pews had a discouraging and desponding tendency in every direction.

The Rev. J. W. Braithwaite and Messrs. F. Clayton, J. Pickles, H. Woods and Ibbotson having addressed the meeting, it was closed by the Benediction.

## SHORT REPORTS.

BELFAST UNITARIAN SOCIETY: RESIGNATION OF THE REV. J. C. STREET.—At the monthly meeting of the Executive Committee, held on the 4th inst., the resignation of the office of Secretary to the Society by the Rev. J. C. Street was considered. The following resolution, moved by Mr. George Fisher, and seconded by Mr. Robert McCalmont, was unanimously adopted:—"That the Committee of the Unitarian Society desire to express to the Rev. J. C. Street their profound regret and sorrow at his approaching departure from Belfast, and to convey to him their heartfelt acknowledgment of his faithful and strenuous exertions, his unwearied and zealous application to their interests, his staunch defence of their principles, and the lavish devotion of his high powers to the Society during the nineteen years of his connection with them, in the offices of Secretary, Treasurer, and President." The Sunday-school Committee of the Society, meeting on the same day, passed unanimously the following resolution:—"That the members of this Committee desire to express their very deep sorrow at the loss they sustain in the removal of the Rev. J. C. Street from his presidency at their councils, to testify to their great admiration for his valuable services and wise guidance during so many years of pleasant co-operation, and to assure him that the memory of his earnest work on behalf of their Association and the connected Sunday-schools will remain with them as a constant incentive to faithful effort." In acknowledging these resolutions Mr. Street said:—"The recognition by you of my long-continued services to the Unitarian Society is very grateful to me. It has been a pleasure to me to do all I could to maintain the free traditions of the Society, and to keep it as broad as the Free Churches of the United Kingdom, and the United States of America. I have done my best to secure that there should be nothing in its constitution or its aims which should exclude from its membership any earnest and faithful man amongst us, whatever his own personal theological convictions might be. It has always kept an open door for those who once seceded from it, and that door is still open. To have the approval and confidence of those among whom one has laboured must be a matter of rejoicing to any man. Your approval of my efforts gives me much satisfaction. I trust that the Society has a career of growing usefulness before it."

BIRKENHEAD.—The usual fortnightly meeting of the Charing Cross Literary and Social Union took place on Wednesday evening, Dec. 4, when Mr. J. Embury read a very instructive Paper upon the subject of "Geol gy," more particularly descriptive of the nature and properties of limestone. Mr. Embury made his Paper specially interesting by exhibiting specimens of various kinds as he proceeded. The chair was taken by Dr. Pinkerton, who made a few remarks upon the subject of the lecture. A vote of thanks to the lecturer was proposed by Mr. A. W. Willmer, and seconded by the Rev. J. E. Stronge. The next meeting takes place on Dec. 18, when the Rev. R. A. Armstrong will deliver a lecture upon Henrick Ibsen's play, *Peer Gynt*.

BRIGHTON.—On Sunday, Dec. 8, the Rev. T. R. Dobson preached the Sunday-school sermon in connection with the eleventh anniversary, when there was a large congregation. On the Monday a tea meeting was held in the Lecture Hall, followed by an organ recital and public meeting in the church. The report was read by the Treasurer, Mr. F. I. Wilson, and speeches delivered by the Chairman, the Rev. Alfred Hood, the Rev. T. R. Dobson, the Rev. C. D. Badland, Mr. W. Slatter and Mr. G. Thompson. At eight o'clock a sale of work was held in the Lecture Hall, the proceeds of which will be devoted to improvements connected with the Sunday-school, and the Church Vestry.

CHELMSFORD.—Mr. J. Youngman, of Charsfield, Suffolk, formerly of Woodham Ferris, conducted special services at the Chelmsford Unitarian Chapel on Sunday, Dec. 1, when collections were made on behalf of the British and Foreign Unitarian Association. The morning subject was "The Modern Uses of Religion;" and the evening, "Religion Without Priests." A social tea was held in the chapel on the following evening, and a meeting followed, under the presidency of Mr. A. Madocks. A resolution was moved by Mr. J. H. Wray, and seconded by Mr. E. Fyson, welcoming the Rev. E. A. O'Connor to Essex, and trusting that the happy relations which had hitherto existed between the congregations at High Garrett, Halsted, and Chelmsford will long continue. The Rev. E. A. O'Connor replied in an earnest address, in which hopeful allusion was made to the future of Unitarianism. Mr. Madocks moved, and Mr. G. Chalcraft seconded, a vote of thanks to Mr. Youngman for his sermons on the previous day; and Mr. Youngman responded. The speeches were interspersed with music, and recitations by the young people. At the close a vote of thanks was passed to Mrs. Hagger and Mrs. Orams for arranging the tea; to the organist (Mr. Halls), and the chairman, on the motion of Mr. J. Evans, seconded by Mr. G. Read.

FAIRSWORTH: DOB-LANE.—A branch of the Guild of the Good Shepherd was inaugurated at Fairsworth on Monday last by the Provost, the Rev. W. Carey



Walters, of London. The Liverpool and Manchester branches were represented the former by Messrs. A. W. Taylor, Secretary; and W. G. Twemlow, and the latter by the Rev. W. G. Cadman, warden; Mr. Robert Hulme and others. Letters expressing best wishes, and apologising for absence, were received from the Rev. Geo. Eyre Evans, Whitchurch; and Mr. Rowland Jevons, M.A., of Southport. The opening service was attended by forty-four persons, twenty-three of whom, consisting of members of the congregation, teachers and scholars in the Sunday-school, were enrolled as members of the Guild. The Provost delivered an excellent address upon the aims and objects of the Guild, removing some misconceptions, and explaining the good work it had done wherever branches had been established, and the useful purposes it was calculated to serve. A Communion Service was afterwards held, in which upwards of forty persons took part. The officers of the new branch are:—The Rev. George Knight, warden; Mr. William Mort, deputy warden; and Mr. J. Partington, secretary; and meetings will be held on the Monday evening prior to the first Sunday in each month.

GUILDFORD.—Anniversary services were held on the 1st inst. The Rev. D. Amos, of Reading, preached to exceptionally large congregations. On Monday Mr. E. Ellis, C.C. (Shalford), presided at a public meeting in the church, and made an interesting speech as to the origin and development of that cause. He said the Church was a successor to the General Baptist Churches, and there were books existing in his possession which gave a most interesting account of those old churches. The history of their especial church went back in those books as far as the year 1699. Mr. Ellis then read a number of extracts from the annals referred to, some of which were quaint and very interesting. It appeared that the speaker's great-grandfather, John Ellis, removed from Charlwood and came here to minister, and he was followed in the ministry by his son. In 1702 there was a three days' assembly, at which the divinity of Christ was under discussion. After tracing the spirit of inquiry of those days of long ago to the present stage of development of their Free Churches, Mr. Ellis claimed for the Unitarian Churches that they had done a great amount of beneficial, social and political work. Unitarianism stood for belief in the desirability of perfect freedom of thought and investigation wherever it might lead—(applause). A cordial vote of thanks to Mr. Amos for his services on the previous day was passed, on the proposition of Mr. T. W. Evans, seconded by the Rev. S. Pinkerton, B.A. In acknowledging the compliment Mr. Amos made a stirring and eloquent speech. Unitarians were, he said, the progressive people, and progress lay at the basis of their creed. They had ever been foremost in the advocacy of freedom, progress, and enlightenment, and their Church had contributed to the public life some of the noblest, some of the most educated, some of the brightest and best of men—(applause). Mr. W. Clinton, of Aldershot, then dealt with the question of "The Religion for the Present Age," and particularly urged his hearers never to make the truth of to-day the dogma of to-morrow. Let them, even as a Church, be on the side of religious progress. The Rev. A. H. Dolphin expressed his pleasure at being present at this, the twelfth anniversary of that church, which was the fourth that he had had the great satisfaction of celebrating with them. He looked upon the present times as very bright, hopeful, and full of promise. Mr. Amos proposed a vote of thanks to Mr. Ellis for presiding, and in acknowledging it the Chairman passed a eulogy on Mr. Dolphin for his exertions in connection with the church. During the evening the anthem "The Lord is my strength" was sung, the solo being well taken by Miss George.

HALIFAX.—The Rev. Hubert Clarke, who has been for two years at Over Darwen, has entered upon the duties of assistant to the Rev. F. E. Millson at the Northgate End Chapel.

LONDON: BAZAAR AT ESSEX HALL.—A bazaar to raise funds for the establishment of a Convalescent Home connected with the Hospital Guild, for some years in operation at New Gravel Pit, Hackney, was opened on Wednesday by Lady Russell, who was accompanied by Sir Charles, and who made a graceful little speech, signifying her pleasure at co-operating in such an enterprise. The Rev. J. T. Whitehead explained that their bazaar was not to pay off the debts of an impoverished institution. It had grown out of their great success in connection with the Guild, which had existed to supply clothing for children and others on leaving hospital, and to secure accommodation at Convalescent Homes when desirable. The projected Home would be quite free from restrictions to sect or district, and he felt that Lady Russell's presence was a sufficient guarantee that people of all shades of religious thought or feeling might join. The sale of articles was carried on briskly, the stalls being presided over by Miss Collier, Mrs. W. Tate, Miss Whitehead, Miss Passmore, Miss Lovell, Miss Edwards, Miss Rowtle, Miss Jones, Miss Pound, and a large staff of assistants in neat attire co-operated. Concerts and entertainments were liberally provided, and largely patronised. On Thursday Mrs. T. Chatfield Clarke opened the bazaar, which closed in the evening. The first day's sale realised about £130.

LONDON: UNITY CHURCH, ISLINGTON; OLD SCHOLARS AND TEACHERS' ASSOCIATION.—The fifth meeting of friends connected with the Sunday-schools was held on Wednesday, Dec. 4. The attendance was not quite so large as on former occasions, but about sixty were present, of whom a good proportion were old scholars. After tea a good programme of songs, recitations, and piano selections was arranged, in which several of the old scholars took part. A very pleasant evening was spent.

MANCHESTER.—The last of the series of people's services to be held before Christmas was given in the Hulme Town Hall on Sunday afternoon last. Owing to the dull, very wet day, and to the very limited supply of gas—the gas workers of Manchester and Salford being on strike—the attendance was not so good as on previous Sundays. The Rev. J. J. Wright, Bolton, delivered a simple and practical address on the theme "Sons of God." The singing was led by the Lonsight choir, under the guidance of Mr. Oliver Heys. The anthems and solos were efficiently rendered. There was a good demand for *The Inquirer* and *Christian Life* from those present.

MANCHESTER: MINISTRY TO THE POOR.—On Monday, Dec. 2, the members of the mothers' meeting had the monotony of their lives relieved by a concert given by Miss Stanley, Miss Walker, and Messrs. H. and A. Walker. The minister presided, and most cordially thanked the friends for the treat they had given. On Wednesday, Dec. 4, several of our Longsight friends—viz., Miss Redford and Messrs. Wright, Melvin and Heys, under the guidance of Mr. G. H. Lawton, gave a most enjoyable concert to the members of the Girls' Club. Mr. J. R. Beard, who presided and thanked the visitors for their valuable services, was supported by the Rev. B. Walker. As usual, we were obliged, for want of room, to send away the younger sisters and brothers of the members who applied for admission, while their parents and neighbours for the same reason could not be invited.

NEWCHURCH.—Mr. John Ashworth (Cloughfold) presided at a meeting held on the 4th inst. to welcome a deputation from the North-East Lancashire

Unitarian Mission. The Revs. R. T. Herford, Hubert Clarke, J. J. Wright, and Ph. Vaucesmith took part in the meeting. The last-named said the Mission, which was started in 1859 had helped to build chapels and schoolrooms at Accrington, Colne, Heywood, Rawtenstall, Rochdale, Darwen, Burnley, and elsewhere. Twenty-seven congregations were connected with the Mission, and they wished to secure a local treasurer at Newchurch. The meeting closed with votes of thanks, the benediction being pronounced by the Rev. W. R. Shanks, resident minister.

OVER DARWEN.—The Rev. W. J. Taylor commenced his ministry here last Sunday.

SHREWSBURY: SERVICE OF SONG.—A large audience assembled in High-street Church on Thursday to hear a service of song entitled "A Noble Life" (illustrated in the life of Theodore Parker, of America), which was rendered by the teachers and scholars of the Sunday-school, assisted by the church choir. The connective readings were given by the Rev. E. Myers, F.G.S.; the choir and children were ably conducted by Mr. Turner, and Mr. Milward presided at the organ. The musical portions of the service were most creditably rendered, and were highly appreciated by those present. The proceeds were devoted to the balance of the alteration fund.

TORQUAY.—On Dec. 4 the Rev. F. Shaw, the newly-appointed minister officiating at the Free Christian Church, Bannercross Steps, delivered an eloquent and evidently appreciated lecture upon Byron, and at the close of his lecture received his audience's hearty thanks.

WALSALL.—On Monday night week Dr. Crosskey delivered a lecture on "The Ice Age in the Midlands," in the Unitarian Chapel, Mr. W. H. Duignan, Clerk of the Peace, presiding. The lecturer dealt with his subject in a lucid and interesting manner. A vote of thanks was cordially awarded to both lecturer and chairman. There was a good attendance.

WHITBY.—Our little community has suffered a serious loss in the sudden demise of Mr. John Woodcock, who was Trustee of Flowergate Old Chapel, member of the Local Board of Health, &c. He was a conscientious man in all his relations, and at a special meeting of the Local Board of Health, only a few hours before his death, he had the courage to stand alone, against a proposed outlay of public money, of which he did not approve. The mortuary chapel was filled at his interment, chiefly with his colleagues and other public men, who took much interest in the funeral service conducted by the Rev. E. Haydn Williams. On the following Sunday a memorial sermon was attended by a considerably enlarged congregation. Mr. Woodcock was seventy years of age.

WHITCHURCH: "THE DRAMA."—On Sunday evening the Rev. George Eyre Evans preached to a large congregation at the Free Christian Church, and his subject was "The Drama." He answered the often-asked question as to whether such amusements as the theatre are Christian, with the reply that they were certainly so if not abused and carried too far. To all such amusements deeply rooted in men's lives he would apply four rules:—(1) Let them be inexpensive, so that many may share. (2) Let them be social and open, for that which was open to all eyes was the more likely to be innocent. (3) Let them be such as not to leave one unfit for life's duties, but to refresh the weary mind and body. (4) Let them not be such as degrade and corrupt and enslave one to habit, but such as elevate, strengthen, and purify the soul. The amusements standing these simplest tests were innocent, useful and Christian.

## CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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### UNITARIANISM AND THEISM.

SIR,—One result of the present correspondence must be to make apparent the danger of using common Orthodox phrases about Jesus which, although capable of being explained in a sense in accordance with Unitarian views, are very well known to have acquired other and very different meanings. I have seen conspicuously exhibited in one of our London Sunday-schools the words, "He died for all." Of course these words may be said to mean that his death was an *example* to all; but I think the scholars of that school might be excused for mistaking them to refer to the theory of Substitution.

I would humbly suggest that those who regard the Nazarene as a "mere man" when speaking of him should adopt the simple name Jesus in preference to Christ, Messiah, Saviour, or any of his titles. This distinction would, I think, help to define our position, and leave less room for misapprehension on the part of our friends, Theistic or others.

SAMUEL T. RODGER.

107, Caledonian-road, N., Dec. 10.

SIR,—Mr. Voysey knows that I respect his convictions and appreciate his earnestness, so that I am sure he will not take offence at the observations which I make; but I regret the attitude he thinks it necessary to assume towards the person and the teaching of Christ.

In the first place, it seems to me he forgets the debt we owe him, as nations no less than individuals. Mr. Voysey would never have been the earnest man he now is but for Christ and his influence, no matter in what way his doctrines have been received by the world. In acknowledgment of this I am glad to call myself a Christian. But it does not follow that I accept without reserve the whole of the dogmas of the New Testament.

We must remember that Christ taught by parables, and we cannot be certain that even he himself accepted the literal consequence of all that therein would seem to be conveyed. It was not he who wrote



the account of his own alleged miracles. How, in the rest, can we distinguish between what was actual and what was merely traditional? Take away what we will there is left the reality of a beautiful and holy life, whose influence has revolutionised so large a portion of the world. And should not this suffice?

In these days of freedom of thought and utterance there need be no fear, because we call ourselves Christians, of being pledged to the acceptance of every dogma or incident in the New Testament. It is sufficient if we identify Christianity with the doctrines—no, not the doctrines only, but the practice—of the Sermon on the Mount.

"The horrible pictures of God and His teachings," to which Mr. Voysey alludes, have rather a Theistic than a Christian origin; for is not the Old Testament full of these pictures? Does Mr. Voysey accept his Theism from the light of Nature, or from the prophets of the Old Testament, whose conceptions of God and of His government are so often evidently erroneous?

The light of Nature is sometimes the emended form of the thoughts of those who have preceded us, receiving their corrections in our own minds. But if we disclaim Christianity because of certain imperfections, should we not equally disclaim the Theistic position when the Theism of the olden prophets abounded with even greater misconceptions as to the nature and the government of God? But Providence works by slow degrees, and man has only attained to his present state of knowledge through a long and painful course of misconception. Mr. Voysey exemplifies this in his own self. Moreover, had he not been brought up in Orthodoxy he might have been only an irreligious Rationalist.

To repudiate Christianity on account of defects in the history of its establishment seems like changing our names because our ancestors had not yet arrived at truth, and were in many other ways imperfect.

I feel sure there is much more in common between Mr. Voysey and the advocates of Rational Christianity than he is willing to admit. His antagonism results from a too sensitive desire that his position should not be misunderstood.

P. W. DE QUETTEVILLE.

#### CLUBS AND CHURCHES.

SIR,—If Unitarianism meant in every town what you report it as meaning in one town, namely, "better books, music, sewerage, health, and life; less drunkenness, more purity, and better government," there would be less occasion for the slightly jealous reference to political clubs contained in your leader. The duty of maintaining the political club or society is felt to be important because they undertake the active furtherance of these better things which the Church, as a whole, whether Trinitarian or Unitarian, too much neglects. The Church is professedly a society whose object is to establish righteousness on earth, but the practical efforts it makes to advance this object are usually very feeble and foolish. Other societies have consequently been organised to carry on this work in a freer, more direct, and forcible manner. The general object is the same, but each special society aims at abolishing some particular evil and injustice, and establishing righteousness in regard to certain departments of human affairs. The churches, however, are waking up, and becoming a little more practical. There is no reason why any really free church should not be as important a factor in social reform as a political club. It rests entirely with those responsible for the conduct of congregational affairs. If the church and chapel congregation was as open to instruction as the club audience much might be done. The same lectures are available for congregations as for clubs, and on the same free terms. If the Church desires to secure the confidence and support of the people, it must show itself (as a Church organisation, not as a few individuals) at least as much in earnest about establishing righteousness in industry, trade, and public affairs as the political society. For the most part, however, the Church ignores all these questions, or refers to them only in vague generalities. Very often fearing to offend, it fails to instruct.

No doubt, as "Nunquam" was sagely informed last week, it is "ten times easier to point to what is wrong than to set it right." But pointing to what is wrong is the first step. The Church, as a teaching institution, ought to be able to find teachers able and willing to say what are the next steps to be taken, not only to say, but to take the next steps, and lead the way. Example as well as precept is needed. If the Church has not the specially qualified teachers for this work it ought to get them, as the clubs do, from special societies, whose members have made certain questions their particular study.

The Fabian Society (lecture Secretary Mr. Sidney Webb, 4, Park Village East, N.W.) sends out, without charge, many able lecturers in this way; these have made various economical, industrial, and social questions a careful study, and they are quite as willing to lecture at churches and chapels as at clubs, either on Sundays or other days. They are now making engagements for next year, and application should be made without delay. Mrs. Besant, about whom "E.M.H." wrote you an appreciative letter last week, is on this lecture list. She has given great attention to the conditions of women's work, and how trades unions may help to improve them; also, as a member of the London School Board, to the feeding and teaching of poor children. On either of these subjects (or others) I am sure she would be willing to lecture in any chapel as far as her very busy life will admit.

D. McEWEN.

Dec. 9.

#### CHARLES BEARD'S LECTURES.

SIR,—Permit us to draw your readers' attention to the advertisement on this subject which appears in your columns. The very deep interest felt by the Rev. Charles Beard in the welfare of this rural church, shown by preaching in its pulpit and speaking at its anniversary meetings, has just been confirmed by his family, who have placed in our hands the remainder of the now rare lectures delivered by Mr. Beard in the Concert Hall, Lord Nelson-street, Liverpool, under the well-remembered title of "Christianity in Common Life." These are to be sold and the proceeds devoted to the various agencies of our Church work. A parcel containing the complete set will be sold for 1s. 3d., the purchasers of the first hundred sets receiving in addition a copy of the "Kingdom of God" or the "In Memoriam William Ellery Channing," by the same author. The Concert Hall lectures comprise the six on "Woman," "Education," "Good Government," "Work and Play," "Laws of Health," "Intemperance." Messrs. F. and E. Gibbons, at the Golden Book, Ranelagh-street, have consented to undertake the sale in Liverpool, and applications from other places must be made (with P.O.) to our minister, and will be dealt with in the order of their arrival. Speaking in our Church not many years ago Mr. Beard said:—"He rejoiced in this Free Christian Church, a Church in which the worshipper was not asked to express his faith in dogmatic forms, as a condition of communion, where Unitarian and Trinitarian could meet together as children of one God and servants of one Master, where the doubter would be welcomed and not shunned because of his doubts, and where religion could be taught, not as the letter which killeth, but as the spirit which giveth life."

To aid us in our attempts to spread such a religion in our district, we ask for the insertion of this letter in your paper.

JOHN GREESTY, Treasurer.

ALBERT G. STEVENS, Secretary.

GEO. EYRE EVANS, Minister.

Dec. 10.

Free Christian Church, Whitechurch, Salop.

THE report of the London Hospital Sunday Fund shows that thirteen churches described as Unitarian contributed an aggregate of £315 16s. 7d., an amount slightly in excess of last year's total. The largest items are those connected with Brixton (£83), Rosslyn Hill (£99), and Kensington, The Mall (£61). Three other congregations just reached double figures, viz., Hackney, Little Portland-street, and Wandsworth.

#### CHRISTMAS DAY.

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Christmas Day Announcements will be inserted, free of charge, if sent by next Thursday.

#### IRTH.

LAWRENCE—On December 11, at 23, Hyde Park Gardens, W., Lady Lawrence, of a daughter.

#### DEATH.

GOLLAND—On the 11th inst., at his residence, Moorfield Cottage, Swinton, Lancashire, Smith Golland, in his 80th year. No cards.

#### The "Inquirer" Calendar.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 per year. Single Announcements 6d. per line. All information as to change of Preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

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## OUR CALENDAR.

SUNDAY, DECEMBER 15.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.  
 Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.  
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. W. CAREY WALTERS. Morning: "Unitarianism and Theism." Evening: "Was the Early Church Trinitarian." Holy Communion after Evening Service.  
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.  
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.  
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.  
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. SLAS FARRINGTON.  
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.  
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
 Wood Green Assembly Rooms, 7 P.M., Rev. T. W. FRECKELTON.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.  
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.  
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.  
 CHELTENHAM, Bayhill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.  
 LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. PHILIP VANCE SMITH, M.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELLBELOVED.  
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

## NOTICE.

\*\* Calendar Advertisements inserted as above, 10s. a year, prepaid. Additional matter 41. per line. Single Advertisements 6d. per line.

ETHICAL SOCIETY, Essex Hall, Strand,  
 Dec. 15, 7.30 P.M., Mr. J. JACOBS, B.A., on  
 "The Social Element in Man's Nature."

SUSTENTATION FUND FOR THE  
AUGMENTATION OF MINISTERS' STIPENDS.

At the ANNUAL GENERAL MEETING of the CONTRIBUTORS to be held on WEDNESDAY, 5th February, 1890, ONE CLERICAL and THREE LAY MANAGERS will be CHOSEN by the Contributors.

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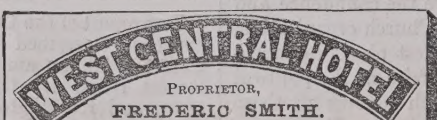
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